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GIFT OF THE
GRADUATE SCHOOL
OF EDUCATION

AMERICAN PRECEPTOR;

BEING A NEW

SELECTION OF LESSONS

FOR

READING AND SPEAKING.

DESIGNED FOR THE USE OF SCHOOLS.

BY CALEB BINGHAM, A. M.
Author of the Columbian Orator, Child's Companion, &c.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO,—"

The *Ninth* Edition.

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PREFACE.

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IN making selections for the following work, a preference has been given to the productions of American genius. The Compiler, however, has not been wholly confined to America; but has extracted from approved writers of different ages and countries. Convinced of the impropriety of instilling false notions into the minds of children, he has not given place to romantic fiction. Although moral essays have not been neglected; yet pleasing and interesting stories, exemplifying moral virtues, were judged best calculated to engage the attention and improve the heart. Tales of love have not gained admission.

The Compiler pledges himself, that, while this book contains nothing offensive to the most rigid moralist, neither a word *nor a* sentiment *shall be found, which would "raise a blush on the cheek of modesty."*

In the arrangement of pieces, the usual order has not been observed. But with design to render it more entertaining to children, dialogues, orations, historical anecdotes, &c. *with the different kinds of reading in prose and verse, are variously interspersed through the whole work.*

For the conveniency of large classes, the several pieces are divided into paragraphs of a moderate length; the utility of which, those conversant in the instruction of youth will readily discover. Instructors are assured, that the inconveniency arising from the frequent alterations in the different editions of school-books will never be experienced in this.

The Compiler is far from wishing to establish the merits of this, by making objections to other performances. Improvement has been his object. How far he has succeeded, a candid public will decide.

Boston, May, 1794.

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GIFT OF THE
GRADUATE SCHOOL OF EDUCATION

CONTENTS.

		Page
GENERAL Directions, &c. —	BLAIR	5
Select Sentences — — — —		7
A Hint to Parents — — —	KNOX	12
On the Duty of School-Boys — —	ROLLIN	13
The History of Joseph, abridged —	PERCIVAL	14
A short System of Virtue and Happiness —	KNOX	18
The Child trained up for the Gallows	LIVINGSTON	23
Character of Fidelia — —	ADDISON	25
History of Jerusalem — —	*Encyclopedia*	27
The faithful American Dog — —	HITCHCOCK	29
Filial Duty and Affection —	—	30
The Bee — — —	—	31
On the starry Heavens — —	ADDISON	32
Of Queen Mary and the Martyrs —	—	33
Story of Logan, a Mingo Chief —	JEFFERSON	35
The aged Prisoner released from the Bastile	MERCIER	36
Account of Columbus —	—	39
Columbia — —	DWIGHT	43
Description of Babylon —	MIDDLETON	45
The Sailor and the Monkies —	—	46
The Brave Soldier's Revenge —	—	47
Oration on Female Education —	— —	47
Fernando Cortez and William Penn —	LYTTLETON	52
The Whistle — —	FRANKLIN	55
True Patriotism, displayed at the Siege of Calais	HUME	56
Sublimity of the Scriptures —	HABAKKUK, St. JOHN	58
Anecdote of Montesquieu —	—	60
The Benevolent Pair — —	—	61
The unfortunate Philanthropist —	SPARMAN	62
St. Paul's Speech before King Agrippa	—	63
Cruelty to Animals — —	JENYNS	65
Speech of Nicolaus — —	—	66
Integrity — — —	—	68
The little Girl's Address to the Visitants	Mrs. MORTON	70
Advice to a young Tradesman —	FRANKLIN	72
Parental Affection. Story of the Bear	—	73
The Victim. An Indian Story —	BOSSU	75
The Art of Pleasing — —	KNOX	77
Example of Justice and Magnanimity	—	80
The Duellists. Scene between Edward and Henry —		81
Speech of Mr. Pitt, on the Slave Trade	—	84
The Slaves. An Elegy —	MERRY	86
The humane Indian —	—	88
The Mammoth — —	JEFFERSON	89
Dialogue upon Female Education —	LAVINIA	90
Singular Adventures of Gen. Putnam —	HUMPHREYS	94
Extract from Dr. Warren's Oration	—	96
Self-Interest — —	E	97
Of Profane Swearing —		101

The

		Page
The Triumph of Virtue		102
Female Industry		104
The Lap-Dog		105
Extract from Mr. Dawes' Oration		107
General Washington's Resignation		108
Speech of a Scythian Ambassador		109
The Revenge of a great Soul		110
Cudjoe, the faithful African		112
The African Chief	Mrs. Morton	113
Mercury and a modern fine Lady	Lyttleton	115
Speech of Publius Scipio		117
Speech of Hannibal		119
Address to the Inhab. of New-Hampshire	Belknap	120
Cicero and Lord Chesterfield	Knox	124
Of the Elephant	Buffon	128
Speech of Mr. Walpole		129
Speech of Mr. Pitt		131
Story of a second Joseph	Savary	132
Scene between Cato and Decius	Addison	134
The Beggar's Petition		136
The Test of Goodness		137
Description of Mount Ætna	Brydone	138
Dialogue between two School-Boys		140
Extract from Mr. J. Q. Adams' Oration		143
On knowing the World at an early Age	Knox	145
History of Pocahontas	Chastellux	148
Speech of Caius Marius to the Romans		151
Fraternal Affection		153
The Importance of studying the English Language		156
The Hottentot and the Lion	Sparman	159
Gustavus Vasa and Cristiern	Brooke	160
Narrative of four Sailors		163
Speech of Canuleius		167
Description of the Falls of Niagara	Ellicott	169
Benevolent Affections	Reid	171
Messiah	Pope	173
Narrative of Mrs. Howe's Captivity	Gay	176
Mr. Pitt's Speech, 1775		185
The Lion	Harris	187
Story of the grateful Turk		190
Brutus and Cassius		198
Speech of Demosthenes		201
A Father's Advice to his Children	Hale	203
On the Pulpit and Preachers	Cowper	208
Brutus' Speech on the Death of Cesar		210
Juba and Syphax	Addison	210
General Wolfe's Address to his Army		214
Foscari, the unfortunate Venetian	[illegible]ore	216
Cicero's Oration against Verres		219
Dialogue between a Tutor and Pupil		221
A short Address to Parents	Secker	223
The Preceptor's Address to his Scholars	Knox	225

No. 21 W. G. HALL
No. 21

GENERAL DIRECTIONS FOR READING AND SPEAKING;

EXTRACTED FROM BLAIR'S LECTURES.

THE first object of a reader or speaker, is, to be clearly understood by his hearers. In order for this, it is necessary that he should pronounce his words distinctly, and deliberately; that he should carefully avoid the two extremes of uttering either too fast, or too slow; and that his tone of voice should be perfectly natural.

1. A reader or speaker should endeavor to acquire a perfect command of his voice; so as neither to stun his hearers by pitching it upon too high a key; nor tire their patience by obliging them to listen to sounds which are scarcely audible. It is not the loudest speaker, who is always the best understood; but he who pronounces upon that key which fills the space occupied by the audience. That pitch of voice, which is used in ordinary conversation, is usually the best for a public speaker.

3. Early attention ought to be paid to the pauses; but the rules for these are so indefinite and arbitrary, and so difficult to be comprehended, that long experience is necessary in order to acquire a perfect knowledge of their use. With regard to the length of the several pauses, no precise rules can be given. This, together with the variety of tones which accompany them, depends much upon the nature of the subject.

4. Perhaps nothing is of more importance to a reader or speaker, than a proper attention to accent, emphasis, and cadence. Every word in our language, of more than one syllable, has, at least, one accented syllable. This syllable ought to be rightly known, and the word should be pronounced by the reader or speaker in the same manner as he would pronounce it in ordinary conversation.

5. By emphasis, we distinguish those words in a sentence which we esteem the most important, by laying a greater stress of voice upon them than we do upon the others. And it is surprising to observe how the sense of a phrase may be altered by varying the emphasis. The following example will serve as an illustration.

6. This short question, "Will you ride to town to-day?" may be understood in four different ways, and, consequently, may receive four different answers, according to the placing of the emphasis.

7. If it be pronounced thus; Will *you* ride to town to-day? the answer may properly be, no; I shall send my son. If thus; Will you *ride* to town to-day? Answer, no; I intend to walk. Will you ride to *town* to-day? No; I shall ride into the country. Will you ride to town *to-day*? No; but I shall to-morrow.

8. This shows how necessary it is that a reader or speaker should know where to place his emphasis. And the only rule for this is, that he study to attain a just conception of the force and spirit of the sentiments which he delivers. There is as great a difference between one who lays his emphasis properly, and one who pays no regard to it, or places it wrong, as there is between one who plays on an instrument with a masterly hand, and the most bungling performer.

9. Cadence is the reverse of emphasis. It is a depression or lowering of the voice; and commonly falls upon the last syllable in a sentence. It is varied, however, according to the sense. When a question is asked, it seldom falls upon the last word; and many sentences require no cadence at all.

10. In addition to what has been said, it is of great importance to attend particularly to tones and gestures. To almost every sentiment we utter, more especially, to every strong emotion, nature has adapted some peculiar tone of voice. And we may observe, that every man, when he is much in earnest in common discourse, when he is speaking on some subject which interests him nearly, has an eloquent or persuasive tone and manner.

11. If one were to tell another that he was very angry, or very much grieved, in a tone which did not suit such emo-

tion,

tions, instead of being believed, he would be laughed at. The best direction which can be given, is, to copy the proper tones for expressing every sentiment from those which nature dictates to us in conversation with others.

12. With respect to gesture, the few following hints may be of some service. When speaking in public, one should endeavor to preserve as much dignity as possible in the whole attitude of the body. An erect posture is generally to be chosen; standing firm so as to have the fullest command of all his motions. Any inclination, which is used, should be forwards towards the hearers, which is a natural expression of earnestness.

13. As for the countenance, the chief rule is, that it should correspond with the nature of the discourse; and when no particular emotion is expressed, a serious and manly look is always the best. The eyes should never be fixed close on any one object, but move easily round upon the whole audience.

14. In the motions made with the hands consists the chief part of gesture in speaking. The right hand should be used more frequently than the left. Warm emotions demand the motion of both hands corresponding together. All the gestures should be free and easy. Perpendicular movements with the hands, that is, in a straight line up and down, are seldom good. Oblique motions are, in general, the most graceful.

15. Motions made with the hands should proceed rather from the shoulders than from the elbows; for they appear much more easy. Too sudden and nimble motions should be avoided. Earnestness can be fully expressed without them. Above all things, a speaker should guard against affectation, which is always disgustful.

Select Sentences.

TIME is more valuable to young people than to any others. They should not lose an hour in forming their taste, their manners, and their minds; for whatever they are to a certain degree, at eighteen, they will be more or less so all the rest of their lives.

2. Nothing

2. Nothing can be of greater service to a young man who has any degree of understanding, than an intimate conversation with one of riper years, who is not only able to advise, but who knows the manner of advising. By this mean, youth can enjoy the benefit of the experience of age; and that, at a time of life when such experience will be of more service to a man, than when he has lived long enough to acquire it of himself.

3. The kindnesses, which most men receive from others, are like traces drawn in the sand. The breath of every passion sweeps them away, and they are remembered no more. But injuries are like inscriptions on monuments of brass or pillars of marble, which endure, unimpaired, the revolutions of time.

4. View the groves in autumn, and observe the constant succession of falling leaves; in like manner the generations of men silently drop from the stage of life, and are blended with the dust from whence they sprang.

5. Perfect happiness is not the growth of a terrestrial soil; it buds in the gardens of the virtuous on earth, but blooms with unfading verdure only in the celestial regions.

6. He who would pass the latter part of his life with honor and decency, must, when he is young, consider that he shall one day be old; and remember, when he is old, that he has once been young.

7. He who governs his passions does more than he who commands armies. Socrates, being one day offended with his servant, said, "I would beat you if I were not angry."

8. We too often judge of men by the splendor, and not by the merit of their actions. Alexander demanded of a pirate whom he had taken, by what right he infested the seas? By the same right, replied he boldly, that you enslave the world. I am called a robber, because I have only one small vessel; but you are styled a conqueror, because you command great fleets and armies.

9. Beauty, as the flowery blossom, soon fades; but the divine excellencies of the mind, like the medicinal virtues of the plant, remain in it when all those charms are withered.

10. There are two considerations which always embitter the heart of an avaricious man: the one is a perpetual thirst after more riches; the other, the prospect of leaving what he hath already acquired.

11. There

11. There cannot be a more glorious object in creation, than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to his Creator, by doing most good to his creatures.

12. A man should never be ashamed to own he has been in the wrong; which is but saying, in other words, that he is wiser to day than he was yesterday.

13. Knowledge will not be acquired without pains and application. It is troublesome digging for deep, pure waters; but when once you come to the spring, they rise up and meet you.

14. The most unhappy effect of fashionable politeness is, that it teaches us the art of dispensing with virtues which it imitates. Let us be educated to cherish the principles of benevolence and humanity, and we shall have politeness enough, or shall stand in no need of it.

15. If we should not have that which is accompanied by the graces, we should have that which bespeaks the honest man, and the good citizen. We should stand in no need of having recourse to the falsehood of appearances.

16. Man is the only being endowed with the power of laughter, and perhaps he is the only one who deserves to be laughed at.

17. It is the great privilege of poverty to be happy unenvied, to be healthful without physic, and secure without a guard: to obtain from the bounty of nature, what the great and wealthy are compelled to procure by the help of artists, and the attendance of flatterers and spies.

18. Prudence is a duty which we owe ourselves, and if we will be so much our own enemies as to neglect it, we are not to wonder if the world is deficient in discharging their duty to us; for when a man lays the foundation of his own ruin, others, too often, are apt to build upon it.

19. There are no principles but those of religion, to be depended on in cases of real distress; and these are able to encounter the worst emergencies, and to bear us up under all the changes and chances to which our lives are subject.

20. Riches without charity are worth nothing. They are a blessing only to him who makes them a blessing to others.

21. The tongue of a viper is less hurtful than that of a slanderer; and the gilded scales of a rattlesnake, less dreadful than the purse of the oppressor. 22.

22. As benevolence is the moſt ſociable of all the virtues, ſo it is of the largeſt extent; for there is not any man, either ſo great or ſo little, but he is yet capable of giving and of receiving benefits.

23. When thou doſt good, do it becauſe it is good; not becauſe men eſteem it ſo. When thou avoideſt evil, flee from it becauſe it is evil; not becauſe men ſpeak againſt it. Be honeſt for the love of honeſty, and thou ſhalt be uniformly ſo. He, who doth it without principle, is wavering.

24. Wiſh rather to be reproved by the wiſe, than to be applauded by him who hath no underſtanding. When they tell thee of a fault, they ſuppoſe thou canſt improve; the other, when he praiſeth thee, thinketh thee like unto himſelf.

25. Set not thy judgment above that of all the earth; neither condemn as falſehood, what agreeth not with thine own apprehenſion. Who gave thee the power of determining for others? or who took from the world the right of choice?

26. How many things have been rejected, which now are received as truth; how many, now received as truths, will in their turn be deſpiſed? Of what then can man be certain?

27. An immoderate deſire of riches is a poiſon lodged in the ſoul. It contaminates and deſtroys every thing which was good in it. It is no ſooner rooted there, than all virtue, all honeſty, all natural affection, fly before the face of it.

28. Drunkenneſs is but voluntary madneſs; it emboldens men to do all ſorts of miſchiefs; it both irritates wickedneſs and diſcovers it; it does not merely make men vicious, but it ſhows them to be ſo.

29. Every man ſhould mind his own buſineſs; for he, who torments himſelf with other people's good or ill fortune, will never be at reſt.

30. To ſet about acquiring the habit of meditation and ſtudy late in life, is like getting into a go-cart with a grey beard, and learning to walk when we have loſt the uſe of our legs. In general, the foundation of a happy old age muſt be laid in youth; and he, who has not cultivated his reaſon young, will be utterly unable to improve it when old.

31. Endeavor

31. Endeavor to be first in your profession, and let no one go before you in doing well. Nevertheless, do not envy the merits of another; but improve your own talents.

32. Never reveal your secrets to any, except it be as much their interest to keep them, as it is yours they should be kept. Entrust only thyself, and thou canst not be betrayed.

33. Glory, like a shadow, flieth him who pursueth it; but it followeth at the heels of him who would fly from it. If thou court it without merit, thou shalt never attain unto it; if thou deserve it, though thou hide thyself, it will never forsake thee.

34. Pursue that which is honorable, do that which is right; and the applause of thine own conscience will be more joy to thee, than the shouts of millions, who know not that thou deservest them.

35. Love labor. If you do not want it for food, you may for physic. The idle man is more perplexed to know what to do, than the industrious in doing what he ought. There are few who know how to be idle and innocent. By doing nothing, we learn to do ill.

36. Honor thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things which they have done for thee?

37. It is a mark of a depraved mind, to sneer at decrepit old age, or to ridicule any one who is deformed in his person or lacketh understanding. Who maketh one to differ from another?

38. The merciful man is merciful to his beast: and he, who takes pleasure in tormenting any of God's creatures, although ever so inferior, ought to be banished from human society, and ranked among the brutes.

39. Admonish thy friend; it may be he hath not done it; and if he hath, that he do it no more. Admonish thy friend; it may be he hath not said it; or if he hath, that he speak it not again. Admonish a friend; for many times it is a slander; and believe not every tale.

40. Be not forward in leading the conversation. This belongs to the oldest persons in company. Display your learning only on particular occasions. Never oppose the opinion of another, but with great modesty.

41. On

41. On all occasions, avoid speaking of yourself, if possible. Nothing that we can say ourselves will varnish our defects, or add lustre to our virtues; on the contrary, it will often make the former more visible, and the latter obscure.

42. Without a friend, the world is but a wilderness. A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

43. There is but one way of fortifying the soul against all gloomy presages and terrors of the mind; and that is, by securing to ourselves the friendship and protection of that Being who disposes of events, and governs futurity.

A Hint to Parents.

It is to be wished that parents would consider what a variety of circumstances tend to render the evil reports of their children, respecting their teachers, false and exaggerated.

2. They judge hastily, partially, imperfectly, and improperly, from the natural defects and weakness of their age. They, likewise, too often *intentionally* misrepresent things. They hate those who restrain them; they feel resentment for correction; they love change; they love idleness, and the indulgencies of their home.

3. Like all human creatures, they are apt not to know when they are well, and to complain. Let parents then consider these things impartially, and be cautious of aspersing the character, and disturbing the happiness of those who may probably deserve thanks rather than ill usage; whose office is at best full of care and anxiety; and when it is interrupted by the injudicious interference or complaints of the parents, becomes intolerably burdensome.

4. If a father suspect his confidence to have been misplaced, it is best to withdraw it immediately, without altercation and without reproaches. It would also be an excellent method of consulting their own peace, and the welfare of their other scholars, if masters made a rule to exclude from their schools the children of those parents who are unjustly discontented.

5. I

5. I have often heard old and experienced instructors declare, that the whole business of managing a large school, and training the pupils to learning and virtue, was nothing in comparison with the trouble which was given by whimsical, ignorant, and discontented parents.

On the Duty of School-Boys.

QUINTILIAN says, that he has included almost all the duty of scholars in this one piece of advice which he gives them; to love those who teach them, as they love the sciences they learn of them; and to look upon them as fathers, from whom they derive not the life of the body, but that instruction which is in a manner the life of the soul.

2. Indeed this sentiment of affection and respect suffices to make them apt to learn during the time of their studies, and full of gratitude all the rest of their lives. It seems to me to include a great part of what is to be expected from them.

3. Docility, which consists in submitting to directions, in readily receiving the instructions of their master, and reducing them to practice, is properly the virtue of scholars, as that of masters is to teach well.

4. The one can do nothing without the other. As it is not sufficient for a laborer to sow the seed, unless the earth, after having opened its bosom to receive it, in a manner warms and moistens it; so likewise the whole fruit of instruction depends upon a good correspondence between the master and the scholars.

5. Gratitude for those who have labored in our education, is the character of an honest man, and the mark of a good heart. Who is there among us, says Cicero, who has been instructed with any care, and is not highly delighted with the sight, or even the bare remembrance of his preceptors, and the place where he was taught and brought up?

6. Seneca exhorts young men to preserve always a great respect for their teachers, to whose care they are indebted for the amendment of their faults, and for having imbibed sentiments of honor and probity.

7. Their exactneſs and ſeverity diſpleaſe ſometimes, at an age when we are not in a condition to judge of the obligations we owe them; but, when years have ripened our underſtanding and judgment, we then diſcern, that what made us diſlike them, is exactly the very thing which ſhould make us eſteem and love them.

THE HISTORY OF JOSEPH ABRIDGED.

ISRAEL loved Joſeph more than all his children, becauſe he was the ſon of his old age; and he gave him a coat of many colors. But when his brethren ſaw their father's partiality to him, they hated him, and would not ſpeak peaceably unto him. And Joſeph dreamed a dream, and he told it to his brethren.

2. Behold, he ſaid, we were binding ſheaves in the field; and lo! my ſheaf aroſe and ſtood upright; and your ſheaves ſtood round about, and made obeiſance to my ſheaf. And his brethren ſaid unto him, Shalt thou indeed have dominion over us? and they hated him the more for his dreams, and for his words.

3. It happened that his brethren went to feed their father's flock at Dothan. And Joſeph went after his brethren; but, when they ſaw him afar off, they conſpired againſt him to ſlay him; and they ſaid one to another, We will tell our father that ſome evil beaſt hath devoured him.

4. But Reuben wiſhed to deliver him out of their hands; and he ſaid, Let us not kill him, but caſt him into this pit, that is in the wilderneſs. And they followed his counſel, and caſt him into the pit, which then contained no water.

5. A company of Iſhmaelites from Gilead paſſed by, at this time, with their camels, bearing ſpicery, balm and myrrh, which they were carrying into Egypt. And Judah ſaid unto his brethren, Let us ſell Joſeph to the Iſhmaelites, and let not our hands be upon him, for he is our brother and our fleſh. And Joſeph was ſold for twenty pieces of ſilver.

6. And his brethren killed a kid, and dipped his coat in the blood thereof. And they brought it unto their fath-

and said, This have we found. And Jacob knew it; and believing that Joseph was devoured by an evil beast, he rent his clothes, and put sackcloth on his loins, and refused all comfort, saying, I will go down into the grave to my son, mourning.

7. Thus wept his father for him. But Joseph was carried into Egypt, and sold to Potiphar, the captain of Pharaoh's guard. And the Lord was with him, and prospered him; and he found favor in the sight of his master. But by the wickedness of Potiphar's wife, he was cast into the prison, where the king's prisoners were bound.

8. Here also the Lord continued to show him mercy, and gave him favor in the sight of the keeper of the prison. And all the prisoners were committed to his care; amongst whom were two of Pharaoh's officers, the chief of the butlers, and the chief of the bakers.

9. And Joseph interpreted the dreams of the king's servants; and his interpretation being true, the chief butler recommended him to Pharaoh, who had dreamed a dream which Joseph thus showed unto him. Behold there shall come seven years of great plenty, throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land.

10. And the king said unto Joseph, Forasmuch as God hath shown you all this, thou shalt be over mine house; and according to thy word shall all my people be ruled. And Joseph gathered up all the food of the seven years, and laid up the food in store-houses. Then the seven years of dearth began to come, as Joseph had foretold.

11. But in all the land of Egypt there was bread; and people from all countries came unto Joseph to buy corn, because the famine was sore in all the lands. Now, amongst those who came, were the ten sons of Jacob, from the land of Canaan.

12. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly to them, saying, Ye are spies. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold the youngest is this day with our father, and one is not.

13.

13. But Joseph said unto them, Ye shall not go forth hence, except your youngest brother come hither. Let one of your brethren be bound in prison, and go ye to carry corn for the famine of your houses, and bring your youngest brother unto me.

14. And their consciences reproached them; and they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us.

15. And they knew not that Joseph understood them, for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them; and took from them Simeon, and bound him before their eyes. And they returned unto Jacob, their father, in the land of Canaan, and told him all that had befallen them.

16. And Jacob, their father, said unto them, Me ye have bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away also. But my son shall not go down with you; for his brother is dead, and he is left alone. If mischief befal him in the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

17. But the famine continued sore in the land; and when they had eaten up the corn, which they had brought out of Egypt, Jacob said unto them, Go again and buy us food. And if it must be so, now take also your brother Benjamin, and arise, and go unto the man. And they brought presents unto Joseph, and bowed themselves to him to the earth.

18. And he asked them of their welfare; and said, Is your father well? Is he alive? And he lifted up his eyes and saw Benjamin his brother; and he was moved with compassion; and he sought where to weep, and he entered his chamber and wept there. And he washed his face, and went out, and refrained himself.

19. Then he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put my cup, the silver cup, into the sack of Benjamin the youngest. And the steward did according to the

word that Joſeph had ſpoken. As ſoon as the morning was light, the men were ſent away, they and their aſſes.

20. But Joſeph commanded his ſteward to follow them, and to ſearch their ſacks, and to bring them back. And when Judah and his brethren were returned into the city, Joſeph ſaid unto them, What deed is this ye have done? the man in whoſe hands the cup is found, ſhall be my ſervant; and as for you, get you in peace unto your father.

21. But they ſaid, Our father will ſurely die, if he ſeeth that the lad is not with us; and we ſhall bring down the grey hairs of thy ſervant, our father, with ſorrow to the grave. Then Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me; and there ſtood no man with him, whilſt Joſeph made himſelf known unto his brethren.

22. And he wept aloud, and ſaid unto his brethren, I am Joſeph; doth my father yet live? and his brethren could not anſwer him, for they were troubled at his preſence. And Joſeph ſaid to his brethren, Come near to me, I pray you; and they came near. And he ſaid, I am Joſeph your brother, whom ye ſold into Egypt.

23. Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither; for God did ſend me before you to ſave your lives by a great deliverance. Haſte you, and go up to my father; and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord over all Egypt. Come down unto me; tarry not.

24. And thou ſhalt dwell in the land of Goſhen; and thou ſhalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou haſt. And there will I nouriſh thee; for yet there are five years of famine; leſt thou and thy houſehold, and all that thou haſt come to poverty.

25. And behold your eyes ſee, and the eyes of my brother Benjamin, that it is my mouth which ſpeaketh unto you. And you ſhall tell my father of all my glory in Egypt, and all which you have ſeen; and ye ſhall haſte, and bring down my father hither.

26. And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover, he kiſſed all his brethren, and wept upon them; and after that,

his brethren talked with him. And the fame thereof was heard in Pharaoh's houſe; and it pleaſed Pharaoh well, and his ſervants.

27. And Pharaoh ſaid unto Joſeph, Invite hither thy father, and his houſehold; and I will give them the good of the land of Egypt; and they ſhall eat the fat of the land.

28. And the ſpirit of Jacob was revived when he heard theſe tidings; and he ſaid, My ſon is yet alive; I will go and ſee him before I die. And he took his journey, with all that he had. And Joſeph made ready his chariot, and went up to meet Iſrael, his father, to Goſhen; and preſenting himſelf before him, he fell on his neck, and wept for ſome time.

29. And Joſeph placed his father, and his brethren, and gave them poſſeſſions in the land of Egypt, in the beſt of the land, as Pharaoh had commanded.

30. This intereſting ſtory contains a variety of affecting incidents; is related with the moſt beautiful ſimplicity; and furniſhes many important leſſons for inſtruction.

31. It diſplays the miſchiefs of parental partiality; the fatal effects of envy, jealouſy, and diſcord amongſt brethren; the bleſſings and honors with which virtue is rewarded; the amiableneſs of forgetting injuries; and the tender joys which flow from fraternal love, and filial piety.

A SHORT SYSTEM OF VIRTUE AND HAPPINESS.

I WILL ſuppoſe a virtuous young man forming in his mind the principles of his future conduct, and uttering the reſult of his reflections in the following ſoliloquy.

2. At the age when I am approaching to maturity of reaſon, I perceive myſelf placed in a world abounding with external objects; and I alſo perceive within me powers and paſſions formed to be powerfully excited and affected by them. I am naturally tempted to interrogate myſelf, What am I? whence came I? and whither am I going?

3. With a view to ſatisfy my own inquiries, I conſider [illegible]rs who appear to be juſt like myſelf; I liſten to the inſtruction

ſtruction of thoſe who have obtained a reputation for wiſdom: and I examine, with ſerious attention, the volumes in which are written the words of the wiſe.

4. The reſult of the whole inquiry is a ſincere conviction, that I am placed here to perform many duties; that I originate from a ſupreme Creator; and that I am going on in the journey of life, to accompliſh ſome of his gracious purpoſes at the cloſe of it, as well as in its progreſs.

5. I divide my duty into three parts, according to the ſuggeſtions of my own reaſon, and the inſtruction of books. They conſiſt of the obligations which I owe to myſelf, to others, and to Him, in whoſe hands are both they and myſelf, the great Lord of the univerſe.

6. With reſpect to myſelf, as I conſiſt of two parts, a body and a mind, my duty to myſelf again ſeparates itſelf into two correſpondent ſubdiviſions. My body is a machine curiouſly organized, and eaſily deranged by exceſs and irregularity.

7. When diſturbed in its economy, it ſubjects me to pain, and diſables me from all neceſſary and pleaſant exertion. I owe it therefore to myſelf, to taſte the cup, and partake the banquet, and gratify all my ſenſes, no further than thoſe limits which are obviouſly preſcribed by reaſon and experience.

8. I further learn from the religion of my country, that my body is the temple of the holy Spirit. To pollute it with preſumptuous tranſgreſſion cannot but be blaſphemy; to devote myſelf to gluttony, drunkenneſs, and debauchery, is at once to deaden the growing energies of ſpiritual life, and to weaken and deſtroy the ſubordinate, yet neceſſary parts of me, my animal and material fabric; it is to ſhorten life, and to diſable me from performing its duties while it continues.

9. But I have alſo a mind capable of riſing to high improvements by culture, and of ſinking to a brutal ſtupidity by neglect. I will make uſe of all the advantages of education. I will devote my hours of leiſure to reading and reflection.

10. Elegant letters, as well as uſeful ſciences, ſhall claim my attention; for all which tends to poliſh the mind, tends alſo to ſweeten the temper, and to mitigate the remains of natural ferocity.

11. My mind, as well as my body, is greatly concerned in avoiding intemperance. Eating to excess clouds its brightness, blunts its edge, and drags it down to all the grossness of materiality. Intemperate drinking not only reduces it, at the time of its immediate influence, to a state of brutality, but gradually destroys all its vigor.

12. The sensual indulgencies in general, when they are inordinate and excessive, debase, corrupt, and brutalize. Their delights are transient, their pains severe and of long duration.

13. Instead then of running into the danger of temptation, during the ardor of youth, I will fly from the conflict, in which my own passions are sure to fight against me, and will probably betray me to the enemy.

14. I see, indeed, thousands pursuing pleasure, and professing to have found it in perfection in the haunts of debauchery. But I see them but for a little while. Like the silly insect which flutters with delight around the taper, they soon receive some fatal injury in their minds, their persons or their fortunes, and drop into irrecoverable ruin.

15. Alas! I am too much inclined to vice, from the depravity of my nature, and the violence of my passions. I will not add fuel to the fire, nor increase the violence of that natural tempest within me, which of itself is sufficient to accomplish my destruction.

16. But at the same time, I will not be a cynic. The world abounds with innocent enjoyments. The kind God of nature intended that I should taste them. But moderation is essential to true pleasure.

17. My own experience, and the experience of mankind from their origin, has declared, that whenever pleasure exceeds the bounds of moderation, it is not only highly injurious, but disgustful. In order to enjoy pleasure, I see the necessity of pursuing some business with attention.

18. The vicissitude is necessary to excite an appetite and give a relish. Nay, the very performance of business with skill and success, is attended with a delightful satisfaction, which few of the most boasted pleasures are able to confer.

19. While I take care of myself, of my health, of my improvement in morals and understanding, I will not harbor pride, or look down with superciliousness or ill nature on those

those who live, as it were, at random, and who acknowledge no other guide of their conduct, but the sudden impulse of a temporary inclination.

20. With all my improvements and endeavours, I shall still feel imperfections enough to humble me. Candor and humility are some of the least fallible marks of sound sense and sincere virtue. I shall have sufficient employment in correcting myself, nor shall I presume to censure others, unless my profession or relative situation render it my duty.

21. My duty to myself is, indeed, intimately connected with my duty to others. By preserving the faculties of my mind and body, and by improving them to the utmost, I am enabled to exert them with effect in the service of society. I am connected with others by the ties of consanguinity and friendship, and by the common bond of partaking in the same humanity.

22. As a son, I shall be tender and dutiful; as a brother, uniformly affectionate; as a husband, faithful and friendly; as a father, kind and provident; as a man, benevolent to men in whatever circumstances, and however separated from me by country, religion, or government.

23. But universal benevolence must not be an inactive principle. If it proceed not to real beneficence, I fear it will have more in it of ostentation than of sincerity. I will then prove its sincerity by doing good, and removing evil of every kind, as far as my abilities allow me, and my influence extends.

24. But before I pretend to generosity, I will be strictly just. Truth shall regulate my words, and equity my actions. If I am engaged in a profession, I will do the duties of it; if in merchandize, I will take no advantage of the ignorant, nor debase my character, nor wound my conscience, for the sake of gain.

25. In all my intercourse with society, I will recollect that heavenly precept of doing to others as I wish they should do to me; and will endeavour to obey it. I may, I certainly shall offend from the violence of my passions, the weakness of my judgment, the perverseness of my will, and from mistake and misapprehension.

26. But while I keep the evangelical rule in view, and sincerely labor to conform to it, I shall seldom commit such

offences againſt others, as will be either permanently or deeply injurious.

27. With reſpect to my duty to my Creator, I derive an argument in favor of religion, from the feelings of my own boſom, ſuperior to the moſt elaborate ſubtleties of human ingenuity. In the hour of diſtreſs, my heart as naturally flies for ſuccor to the Deity, as when hungry and thirſty, I ſeek food and water; or when weary, repoſe.

28. In religion I look for comfort, and in religion I always find it. Devotion ſupplies me with a pure and exalted pleaſure. It elevates my ſoul, and teaches me to look down with proper contempt upon many objects which are eagerly ſought, but which end in miſery.

29. In this reſpect, and in many others, it effects in the beſt and moſt compendious method, what has been in vain pretended to by proud philoſophy. And in ſelecting a mode or peculiar ſyſtem of religion, I ſhall conſider what that was in which my father lived and died.

30. I find it to have been the religion of Chriſt. I examine it with reverence, I encounter many difficulties; but, at the ſame time, I feel within me an internal evidence, which, uniting its force with the external, forbids me to diſbelieve.

31. When involuntary doubts ariſe, I immediately ſilence their importunity by recollecting the weakneſs of my judgment, and the vain preſumption of haſtily deciding on the moſt important of all ſubjects, againſt ſuch powerful evidence, and againſt the major part of the civilized world.

32. I will learn humility of the humble Jeſus, and gratefully accept the beneficial doctrines and glorious offers, which his benign religion reaches out to all who ſincerely ſeek him by prayer and penitence.

33. In vain ſhall the conceited philoſophers, whom faſhion and ignorance admire, attempt to weaken my belief, or undermine the principles of my morality. Without their aid, I can be ſufficiently wicked and ſufficiently miſerable.

34. Human life abounds with evil. I will ſeek balſams for the wounds of the heart in the ſweets of innocence, and in the conſolations of religion. Virtue, I am convinced, is the nobleſt ornament of humanity, and the ſource of the ſublimeſt

ſublimeſt and the ſweeteſt pleaſure; and piety leads to that peace, which the world, and all it poſſeſſes, cannot beſtow.

35. Let others enjoy the pride and pleaſure of being called philoſophers, deiſts, ſceptics; be mine the real, unoſtentatious qualities of the honeſt, humble, and charitable Chriſtian. When the gaudy glories of faſhion and vain philoſophy ſhall have withered like a ſhort-lived flower, ſincere piety and moral honeſty ſhall flouriſh as the cedar of Lebanon.

36. But I repreſs my triumphs. After all my improvements, and all my pantings for perfection, I ſhall ſtill be greatly defective. Therefore, to whatever degree of excellence I advance, let me never forget to ſhow to others that indulgence which my infirmities, my errors, and my voluntary miſconduct, will require both from them, and from mine and their Almighty and moſt merciful Father.

THE CHILD TRAINED UP FOR THE GALLOWS.

IS any father ſo unnatural as to wiſh to have his ſon hanged, let him bring him up in idleneſs, and without putting him to any trade. Let him particularly inure him to ſpend the Lord's day in play and diverſion, inſtead of attending on public worſhip; and inſtead of inſtructing him, on that day, in the principles of the Chriſtian religion, let him rob a neighboring hen-rooſt, while the proprietor of it is gone to divine ſervice.

2. Aſtoniſhing it is to ſee ſo many of our young people growing up without being apprenticed to any buſineſs for procuring their future livelihood! The Jews had a proverb, "That whoever was not bred to a trade, was bred for the gallows." Every muſſulman is commanded by the Koran to learn ſome handicraft or other; and to this precept, even the family of the grand Signior ſo far conform, as to learn as much about the mechaniſm of a watch, as to be able to take it in pieces, and to put it together again.

3. Are Chriſtians the only people in the world, who are to live in idleneſs, when one of the injunctions of the decal

decalogue is, to labor six days in the week? and an inspired apostle has commanded us to work, under the express penalty of not eating in default of it? "This we commanded you," says he, "that if any would not work, neither should he eat." "Train up a child," says king Solomon, "in the way he *should* go; and when he is old, he will not depart from it."

4. But if you intend him for the gallows, train him up in the way he *would* go; and before he is old he will probably be hanged. In the age of vanity, restrain him not from the follies and allurements of it. In the age proper for learning and instructions, give him neither. As to catechising him, it is an old fashioned, puritanical, useless formality. Never heed it, lest his mind be unhappily biassed by the influence of a religious education.

5. Moses indeed, after saying to the children of Israel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," thought proper to subjoin, "and those words which I command thee this day, thou shalt teach them diligently unto thy children." But we know that Moses did not intend those children to be trained up for the gallows. His advice therefore is not to the purpose.

6. Mine, which is immediately directed to the object in view, must consequently be very different. And paramount to any other direction which I can possibly give, I would particularly advise, as an essential part of the course of this education, by which a child, when he arrives to manhood, is intended to make so *exalted* a figure, that his parents should suffer him every sabbath day, during summer and autumn, to patrol about the neighborhood, and to steal as much fruit as he can carry off.

7. To encourage him more in this branch of his education, in case the poor scrupulous lad should show any compunctions of conscience about it, I would have his mother partake of the stolen fruit; and eat it with keener appetite than she does any of her own, or her husband's lawfully acquired earnings. For his further encouragement, both his parents should always take his part, whenever the proprietor of the stolen fruit prefers to them his complaint against him; and by all means refuse to chastise him for his thievery.

8. They

8. They should say, "Where is the harm of taking a little fruit? The gentleman does not want it all for his own use. He doubtless raised part of it for poor people." This will greatly smooth his way to more extensive, and more profitable robberies.

9. He will soon persuade himself, that many rich men have more wealth than they really want; and as they owe part of their affluence to the poor, upon the principle of charity, why should not the poor take their share without the formality of asking consent? He will now become a thief in good earnest; and finding it easier, at least as he imagines, to support himself by theft than by honest industry, he will continue the practice until he is detected, apprehended, convicted, condemned, and gibbeted.

10. Then he will have exactly accomplished the destined end of his education, and proved himself to have been an apt scholar. Under the gallows, and in his last dying speech, he will say, "Had my father whipped me for breaking the sabbath; and had not my mother encouraged me to rob orchards, and gardens, and hen-roosts on that holy day, I should not have been brought to this ignominious punishment.

11. "But they have been the cause, by encouraging me in my early youth in the ways of sin, of this my awful catastrophe, and probably, of the eternal ruin of my immortal soul." Parents, believe and tremble! and resolve to educate your children in opposition to the gallows.

Character of Fidelia.

BEFORE I enter upon the particular parts of Fidelia's character, it is necessary to preface that she is the only child of a decrepit father, whose life is bound up in hers. This gentleman has used Fidelia from her infancy with all the tenderness imaginable; and has viewed her growing perfections with the partiality of a parent, who soon thought her accomplished above the children of all other men; but never thought she was come to the highest improvement of which she herself was capable.

2. This fondneſs has had very pleaſing effects upon his own happineſs; for ſhe reads, ſhe dances, ſhe ſings, uſes her ſpinet and guitar to the utmoſt perfection. And the young lady's uſe of all theſe excellencies, is to divert the old man in his eaſy chair, when he is out of the pangs of a chronical diſtemper.

3. Fidelia is now in the twenty-third year of her age; but the application of many admirers, her quick ſenſe of all that is truly elegant and noble in the enjoyment of a plentiful fortune, are not able to draw her from the ſide of her good old father. Certain it is, that there is no kind of affection ſo pure and angelic, as that of a father to a daughter.

4. Fidelia, on her part, as I was going to ſay, as accompliſhed as ſhe is, with all her beauty, wit, air and mien, employs her whole time in care and attendance upon her father. How have I been charmed to ſee one of the moſt beauteous women the age has produced, kneeling to help on an old man's ſlipper! Her filial regard to him is what ſhe makes her diverſion, her buſineſs, and her glory.

5. When ſhe was aſked by a friend of her deceaſed mother, to admit of the courtſhip of her ſon, ſhe anſwered, that ſhe had a great reſpect and gratitude to her for the overture in behalf of one ſo near to her, but that, during her father's life, ſhe would admit into her heart no value for any thing which ſhould interfere with her endeavours to make his remains of life as happy and eaſy as could be expected in his circumſtances.

6. The happy father has her declaration, that ſhe will not marry during his life, and the pleaſure of ſeeing that reſolution not uneaſy to her. Were one to paint filial affection in its utmoſt beauty, he could not have a more lively idea of it than in beholding Fidelia ſerving her father at his hours of riſing, meals, and reſt.

7. When the general crowd of female youth are conſulting their glaſſes, preparing for balls, aſſemblies, or plays; for a young lady, who could be regarded among the foremoſt in thoſe places, either for her perſon, wit, fortune, or converſation, and yet contemn all theſe entertainments, to ſweeten the heavy hours of a decrepit parent, is a reſignation truly heroic.

8. Fidelia

8. Fidelia performs the duty of a nurſe with all the beauty of a bride; nor does ſhe neglect her perſon, becauſe of her attendance upon him, when he is too ill to receive company, to whom ſhe may make an appearance.

9. Fidelia, who gives him up her youth, does not think it any great ſacrifice to add to it the ſpoiling of her dreſs. Her care and exactneſs in her habit convince her father of the alacrity of her mind; and ſhe has of all women the beſt foundation for affecting the praiſe of a ſeeming negligence.

10. Thoſe who think themſelves the pattern of good breeding, and refinement, would be aſtoniſhed to hear, that, in thoſe intervals, when the old gentleman is at eaſe, and can bear company, there are at his houſe in the moſt regular order, aſſemblies of people of the higheſt merit; where there is converſation without mention of the abſent, and the higheſt ſubjects of morality treated of as natural and accidental diſcourſe.

11. All of which is owing to the genius of Fidelia, who at once makes her father's way to another world eaſy, and herſelf capable of being an honor to his name in *this*.

HISTORY OF JERUSALEM.

ACCORDING to Manetho, an Egyptian hiſtorian, Jeruſalem was founded by the ſhepherds who invaded Egypt in an unknown period of antiquity. According to Joſephus, it was the capital of Melchiſedeck's kingdom, and built in honor of that prince, by twelve neighboring kings.

2. We know nothing of it with certainty, however, till the time of king David, who took it from the Jebuſites, and made it the capital of his kingdom. It was firſt taken in the days of Jehoaſh, by Hazael, king of Aſſyria, who ſlew all the nobility, but did not deſtroy their city.

3. It was afterwards taken by Nebuchadnezzar, king of Babylon, who deſtroyed it and carried away the inhabitants. Seventy years after, permiſſion was granted by Cyrus king of Perſia to the Jews to rebuild their city, which was done; and it continued the capital of Judea till the

time

ıe of Veſpaſian, emperor of Rome, by whoſe ſon Titus was totally deſtroyed.

4. It was, however, rebuilt by Adrian, and ſeemed ely to recover its former grandeur; but it flouriſhed for ıort time only. When the empreſs Helena, mother of nſtantine the great, came to viſit it, ſhe found it in a ſt forlorn and ruinous ſituation.

5. Having formed a deſign of reſtoring it to its ancient ire, ſhe cauſed, with a great deal of coſt and labor, all rubbiſh which had been thrown upon thoſe places where Saviour had ſuffered, been buried, &c. to be removed.

6. In doing this, they found the croſs on which he d, as well as thoſe of the two malefactors who ſuffered h him. She then cauſed a magnificent church to be lt, which incloſed as many ſcenes of our Saviour's ſuf-ings as could conveniently be done.

7. This church, which ſtands on mount Calvary, is l in good repair, being ſupported by the donations of ;rims who are conſtantly reſorting to it. Here is to be n our Saviour's ſepulchre, hewn out of a ſolid rock; l the very hole in the rock in which it is ſaid the foot of croſs was fixed, with many other curioſities.

3. On mount Moriah ſtood the celebrated temple of omon, which was ſeven years in building, and employed leſs than 165,500 men. The height of this building one ſide was at leaſt 960 feet; and the ſtones employ-about the ramparts were, according to Joſephus, 40 cu-long, 12 thick, and 8 high, all of poliſhed marble, and vell joined as to appear like one ſolid rock.

). After the deſtruction of this temple, it is ſaid that emperor Julian attempted to rebuild it, in order to give lie to our Saviour's prophecy, namely, that it ſhould be lly deſtroyed without one ſtone's being left upon an-er. In this, however, he was defeated by earthquakes, y eruptions, &c. which deſtroyed his materials, and kil-many of his workmen.

o. At preſent, Jeruſalem is but a poor, thinly inhabit-own, about three miles in circumference, ſurrounded ı mountains on all ſides except the north, with ſteep aſ-:s and deep vallies.

THE

THE FAITHFUL AMERICAN DOG.

AN officer in the late American army, on his ſtation at the weſtward, went out in the morning with his dog and gun, in queſt of game. Venturing too far from the garriſon, he was fired upon by an Indian, who was lurking in the buſhes, and inſtantly fell to the ground.

2. The Indian running to him, ſtruck him on the head with his tomahawk in order to diſpatch him; but the button of his hat fortunately warding off the edge, he was only ſtunned by the blow. With ſavage brutality he applied the ſcalping knife, and haſtened away with this trophy of his horrid cruelty, leaving the officer for dead, and none to relieve or conſole him, but his faithful dog.

3. The afflicted creature gave every expreſſion of his attachment, fidelity and affection. He licked the wounds with inexpreſſible tenderneſs, and mourned the fate of his beloved maſter. Having performed every office which ſympathy dictated, or ſagacity could invent, without being able to remove his maſter from the fatal ſpot, or procure from him any ſigns of life, or his wonted expreſſions of affection to him, he ran off in queſt of help.

4. Bending his courſe towards the river, where two men were fiſhing, he urged them by all the powers of native rhetoric to accompany him to the woods. The men were ſuſpicious of a decoy to an ambuſcade, and dared not venture to follow the dog; who, finding all his careſſes fail, returned to the care of his maſter; and, licking his wounds a ſecond time, renewed all his tenderneſſes; but with no better ſucceſs than before.

5. Again he returned to the men; once more to try his ſkill in alluring them to his aſſiſtance. In this attempt he was more ſucceſsful than in the other. The men, ſeeing his ſolicitude, began to think the dog might have diſcovered ſome valuable game, and determined to hazard the conſequences of following him.

6. Tranſported with his ſucceſs, the affectionate creature hurried them along by every expreſſion of ardor. Preſently they arrive at the ſpot, where behold—an officer

wounded, scalped, weltering in his own gore, and faint with the loss of blood.

7. Suffice it to say, he was yet alive. They carried him to the fort, where the first dressings were performed. A suppuration immediately took place, and he was soon conveyed to the hospital at Albany, where in a few weeks, he entirely recovered, and was able to return to his duty.

8. This worthy officer owed his life, probably, to the fidelity of this sagacious dog. His tongue, which the gentleman afterwards declared gave him the most exquisite pleasure, clarified the wound in the most effectual manner, and his perseverance brought that assistance, without which he must soon have perished.

9. "My dog, the trustiest of his kind,
With gratitude inflames my mind;
I mark his true, his faithful way,
And in my service copy Tray."

Filial Duty and Affection.

THE Stork is generally esteemed an emblem of filial love; insomuch that it has ever acquired the name of *pious*, from the just regard it is said to pay to acts of filial piety and duty.

2. Storks live to a very advanced age; the consequence of which is, that their limbs grow feeble, their feathers fall off, and they are no ways capable of providing for their own food or safety. Being birds of passage, they are under another inconvenience also, which is, that they are not able to remove themselves from one country to another at the usual season.

3. In all these circumstances, it is reported, that their young ones assist them, covering them with their wings, and nourishing them with the warmth of their bodies; even bringing them provisions in their beaks, and carrying them from place to place on their backs, or supporting them with their wings.

4. In this manner they return, as much as lies in their power, the care which was bestowed on them when they were

were young ones in the neſt. A ſtriking example of filial piety inſpired by inſtinct; from which *reaſon* itſelf needs not be aſhamed to take example.

5. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," was an expreſs commandment, and the only one to which a promiſe was annexed. Among the Iſraelites, the ſlighteſt offence againſt a parent was puniſhed in the moſt exemplary manner.

6. Certainly nothing can be more juſt or reaſonable, than that we ſhould love, honor, and ſuccor thoſe who are the very authors of our being, and to whoſe tender care (under Heaven) we owe the continuance of it, during the helpleſs ſtate of our infancy.

7. Love, charity, and an intercourſe of good offices, are what we undoubtedly owe to all mankind; and he who omits them is guilty of ſuch a crime as generally carries its puniſhment with it.

8. But to our parents, more, much more than all this, is due; and, when we are ſerving them, we ought to reflect, that whatever difficulties we go through for their ſakes, we cannot do more for them than they have done for us; and that there is no danger of our over-paying the vaſt debt of gratitude they have laid us under.

9. In fine, we ſhould conſider that it is a duty moſt peculiarly inſiſted on by Heaven itſelf; and, if we obey the command, there is no doubt but we ſhall alſo receive the reward annexed to it.

THE BEE.

THE Bee is a noble pattern of induſtry and prudence. She ſettles upon every plant and flower, and makes the moſt inſignificant, nay, even the moſt hurtful of them, uſeful to her purpoſe. Thus ſhe toils all the ſummer, while the days are fair, in order to get a ſtock, which ſhe lays by to ſerve for winter, when the herbs and flowers are dead, the trees deprived of their leaves, and the weather unfavorable.

2. Then

2. Then the Bees retire to their hive, which is formed like a little ſtate, and governed by a queen, who diſpenſes juſtice to her ſubjects. It is ſaid they bury their dead, puniſh criminals, and drive the drones from their hive. They keep a regular order, whether in war or peace; and, as ſoon as their queen dies, appoint another to ſucceed her, and rule their little ſtate, which may ſerve as a pattern for a well ordered community.

3. The Bee is one of the apteſt emblems of induſtry, and the art of extracting good out of evil, that can be found in nature. It is endued with an inſtinct, which juſtly excites our admiration; and its perſeverance is an admirable example for the wiſeſt of us to follow.

4. As the Bee, in the ſummer, provides for itſelf that which may ſerve for its ſupport in winter, ſo ſhould we, in the ſummer of our days, take care to lay in a ſtore of profitable virtues and good qualities, which may render us juſtly admired in age, and enable us to ſet a good example to poſterity.

5. Like that induſtrious inſect, likewiſe, we ſhould learn to make every occurrence of life ſerviceable to us; for nothing is ſo ſmall or minute but it may be made of uſe; nothing ſo bad in nature, but we may draw from it ſome profit or inſtruction. And thus, by chooſing the good, and avoiding the evil, we may purchaſe to ourſelves peace here, and the hopes of a brighter reward hereafter.

On the Starry Heavens.

WHEN we ſurvey the whole earth at once, and the ſeveral planets which lie within its neighborhood, we are filled with a pleaſing aſtoniſhment, to ſee ſo many worlds hanging one above another, and ſliding round their axles in ſuch an amazing pomp and ſolemnity.

2. If, after this, we contemplate thoſe wild fields of ether, that reach in height as far as from Saturn to the fixed ſtars, and run abroad almoſt to an infinitude, our imagination finds its capacity filled with ſo immenſe a proſpect, and puts itſelf upon the ſtretch to comprehend it.

3. But if we rise yet higher, and consider the fixed stars as so many vast oceans of flame, which are each of them attended with a different set of planets, and still discover new firmaments and new lights which are sunk farther in those unfathomable depths of ether, so as not to be seen by the largest of our telescopes, we are lost in such a labyrinth of suns and worlds, and confounded with the immensity and magnificence of nature.

Of Queen Mary and the Martyrs.

Mary possessed few qualities either estimable or amiable. Her person was as little engaging as her manner. And, amidst the complication of vices which entered into her composition, obstinacy, bigotry, violence, cruelty, we scarcely find any virtue but sincerity; unless we add vigor of mind, a quality which seems to have been inherent in her family.

2. During this queen's reign, persecution for religion was carried to the most terrible height. The mild counsels of cardinal Pole, who was inclined to toleration, was overruled by Gardner and Bonner; and multitudes of all conditions, ages and sexes, were committed to the flames.

3. The persecutors began with Rogers, prebendary of St. Paul's; a man equally distinguished by his piety and learning; but whose domestic situation, it was hoped, would bring him to compliance.

4. He had a wife, whom he tenderly loved, and ten children; yet did he continue firm in his principles. And such was his serenity after condemnation, that the jailors, it is said, awaked him from a sound sleep, when the hour of his execution approached. He suffered at Smithfield.

5. Hooper, bishop of Gloucester, was condemned at the same time with Rogers, but was sent to his own diocese to be punished, in order to strike the greater terror into his flock. His constancy at his death, however, had a very contrary effect.

6. It was a scene of consolation to Hooper to die in their sight, bearing testimony to that doctrine which he had formerly

:ly taught among them. And he continued to exhort till his tongue, ſwollen by the violence of his agony, l him utterance.

Ferrar, biſhop of St. David's, alſo ſuffered this terri- niſhment in his own dioceſs; and Ridley, biſhop of on, and Latimer, formerly biſhop of Worceſter, two :s venerable by their years, their learning, and their periſhed together in the ſame fire at Oxford, ſupport- ch other's conſtancy by their mutual exhortations.

Latimer, when tied to the ſtake, called to his com- , "Be of good cheer, my brother; we ſhall this day ſuch a flame in England, as I truſt in God will never inguiſhed."

Sanders, a reſpectable clergyman, was committed to mes at Coventry. A pardon was offered him, if he recant; but he rejected it with diſdain, and em- l the ſtake, ſaying, "Welcome, croſs of Chriſt! ne, everlaſting life!"

Cranmer had leſs courage at firſt. Terrified by the ſt of thoſe tortures which awaited him, or overcome fond love of life, and by the flattery of artful men, mpouſly repreſented the dignities to which his char- ill entitled him, if he would merit them by a recanta- e agreed, in an unguarded hour, to ſubſcribe to the es of the papal ſupremacy, and the real preſence.

But the court, no leſs perfidious than cruel, deter- hat this recantation ſhould avail him nothing; that d acknowledge his errors in the church before the and afterwards be led to execution.

Whether Cranmer received ſecret intelligence of ſign, or repented of his weakneſs, or both, is uncer- it he ſurpriſed the audience by a declaration, very from what was expected.

After explaining his ſenſe of what he owed to God overeign, "There is one miſcarriage in my life, ſaid nich, above all others, I ſeverely repent; and that ſincere declaration of faith, to which I had the to ſubſcribe.

"But I take this opportunity of atoning for my a ſincere and open recantation; and am willing th my blood that doctrine, which I firmly believe mmunicated from heaven." 15. As

15. As his hand, he added, had erred, by betraying his heart, it ſhould firſt be puniſhed by a ſevere, but juſt doom. He accordingly ſtretched it out, as ſoon as he came to the ſtake; and without diſcovering, either by his looks or motions, the leaſt ſign of weakneſs, or even feeling, he held it in the flames till it was entirely conſumed.

16. His thoughts, to uſe the words of an elegant and learned hiſtorian, appeared to be totally occupied in reflecting on his former fault; and he called aloud ſeveral times, "This hand has offended! This wicked hand has offended!"

17. When it dropped off, he diſcovered a ſerenity in his countenance, as if ſatisfied with ſacrificing to divine juſtice the inſtrument of his crime. And when the fire attacked his body, his ſoul, totally collected within itſelf, ſeemed ſuperior to every external accident, and altogether inacceſſible to pain.

STORY OF LOGAN, A MINGO CHIEF.

IN the ſpring of the year 1774, a robbery and murder were committed on an inhabitant of the frontiers of Virginia by two Indians, of the Shawaneſe tribe. The neighboring whites, according to their cuſtom, undertook to puniſh this outrage in a ſummary way. Colonel Creſap, a man infamous for the many murders he had committed on thoſe much injured people, collected a party, and proceeded down the Kanhaway in queſt of vengeance.

2. Unfortunately, a canoe of women and children, with one man only, was ſeen coming from the oppoſite ſhore, unarmed, and unſuſpecting any hoſtile attack from the whites. Creſap and his party concealed themſelves on the bank of the river; and the moment the canoe reached the ſhore, ſingled out their objects, and, at one fire, killed every perſon in it.

3. This happened to be the family of Logan, who had long been diſtinguiſhed as the friend of the whites. This unworthy return provoked his vengeance. He accordingly ſignalized himſelf in the war which enſued.

4. In the autumn of the same year, a decisive battle was fought at the mouth of the Great Kanhaway, between the collected forces of the Shawanese, Mingoes, and Delawares, and a detachment of the Virginia militia. The Indians were defeated, and sued for peace.

5. Logan, however, disdained to be seen among the suppliants; but, lest the sincerity of a treaty should be distrusted, from which so distinguished a chief absented himself, he sent by a messenger, the following speech, to be delivered to Lord Dunmore.

6. "I appeal to any white man to say if ever he entered Logan's cabin hungry, and he gave him no meat; if ever he came cold and naked, and he clothed him not. During the last long and bloody war, Logan remained idle in his cabin, an advocate for peace.

7. "Such was my love for the whites, that my countrymen pointed as they passed by, and said, *Logan is the friend of white men.* I had even thought to have lived with you, had it not been for the injuries of one man. Colonel Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not even sparing my women and children.

8. "There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it; I have killed many; I have fully glutted my vengeance. For my country, I rejoice at the beams of peace; but do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

THE AGED PRISONER, RELEASED FROM THE BASTILE.

NOWHERE else on earth, perhaps, has human misery, by human means, been rendered so lasting, so complete, or so remediless as in that despotic prison, the Bastile. This the following case may suffice to evince; the particulars of which are translated from that elegant and energetic writer, Mr. Mercier.

2. The

2. The heinous offence which merited an impriſonment ſurpaſſing torture, and rendering death a bleſſing, was no more than ſome unguarded expreſſions, implying diſreſpect towards the late Gallic monarch, Louis fifteenth.

3. Upon the acceſſion of Louis ſixteenth to the throne, the miniſters then in office, moved by humanity, began their adminiſtration with an act of clemency and juſtice. They inſpected the regiſters of the Baſtile, and ſet many priſoners at liberty.

4. Among thoſe, there was an old man who had groaned in confinement for forty-ſeven years, between four thick and cold ſtone walls. Hardened by adverſity, which ſtrengthens both the mind and conſtitution, when they are not overpowered by it, he had reſiſted the horrors of his long impriſonment with an invincible and manly ſpirit.

5. His locks, white, thin, and ſcattered, had almoſt acquired the rigidity of iron; whilſt his body, environed for ſo long a time by a coffin of ſtone, had borrowed from it a firm and compact habit. The narrow door of his tomb, turning upon its grating hinges, opened, not as uſual, by halves, and an unknown voice announced his liberty, and bade him depart.

6. Believing this to be a dream, he heſitated; but at length roſe up and walked forth with trembling ſteps, amazed at the ſpace he traverſed. The ſtairs of the priſon, the halls, the court ſeemed to him vaſt, immenſe, and almoſt without bounds.

7. He ſtopped from time to time, and gazed around like a bewildered traveller. His viſion was with difficulty reconciled to the clear light of day. He contemplated the heavens as a new object. His eyes remained fixed, and he could not even weep.

8. Stupified with the newly acquired power of changing his poſition, his limbs, like his tongue, refuſed, in ſpite of his efforts, to perform their office. At length he got through the formidable gate.

9. When he felt the motion of the carriage, which was prepared to tranſport him to his former habitation, he ſcreamed out, and uttered ſome inarticulate ſounds; and as he could not bear this new movement, he was obliged to deſcend. Supported by a benevolent arm, he ſought out

the ſtreet where he had formerly reſided; he found it, but no trace of his houſe remained; one of the public edifices occupied the ſpot where it had ſtood.

10. He now ſaw nothing which brought to his recollection, either that particular quarter, the city itſelf, or the objects with which he was formerly acquainted. The houſes of his neareſt neighbors, which were freſh in his memory, had aſſumed a new appearance.

11. In vain were his looks directed to all the objects around him; he could diſcover nothing of which he had the ſmalleſt remembrance. Terrified, he ſtopped and fetched a deep ſigh. To him what did it import, that the city was peopled with living creatures? None of them were alive to him; he was unknown to all the world, and he knew nobody; and whilſt he wept, he regretted his dungeon.

12. At the name of the Baſtile, which he often pronounced and even claimed as an aſylum, and the ſight of his clothes which marked his former age, the crowd gathered around him; curioſity, blended with pity, excited their attention. The moſt aged aſked him many queſtions, but had no remembrance of the circumſtances which he recapitulated.

13. At length, accident brought to his way an ancient domeſtic, now a ſuperannuated porter, who, confined to his lodge for fifteen years, had barely ſufficient ſtrength to open the gate. Even *he* did not know the maſter he had ſerved; but informed him that grief and misfortune had brought his wife to the grave thirty years before; that his children were gone abroad to diſtant climes, and that of all his relations and friends, none now remained.

14. This recital was made with the indifference which people diſcover for events long paſſed and almoſt forgotten. The miſerable man groaned, and groaned alone. The crowd around, offering only unknown features to his view, made him feel the exceſs of his calamities even more than he would have done in the dreadful ſolitude which he had left.

15. Overcome with ſorrow, he preſented himſelf before the miniſter, to whoſe humanity he owed that liberty which was now a burden to him. Bowing down, he ſaid, "Reſtore me again to that priſon from which you have taken me. I cannot ſurvive the loſs of my neareſt relations; of my friends;

friends; and in one word, of a whole generation. Is it poſſible in the ſame moment to be informed of this univerſal deſtruction and not to wiſh for death?

16. "This general mortality, which to others comes ſlowly and by degrees, has to me been inſtantaneous, the operation of a moment. Whilſt ſecluded from ſociety, I lived with myſelf only; but here I can neither live with myſelf, nor with this new race, to whom my anguiſh and deſpair appear only as a dream."

17. The miniſter was melted; he cauſed the old domeſtic to attend this unfortunate perſon, as only *he* could talk to him of his family.

18. This diſcourſe was the ſingle conſolation which he received: for he ſhunned intercourſe with the new race, born ſince he had been exiled from the world; and he paſſed his time in the midſt of Paris in the ſame ſolitude as he had done whilſt confined in a dungeon for almoſt half a century.

19. But the chagrin and mortification of meeting no perſon who could ſay to him, "We were formerly known to each other," ſoon put an end to his exiſtence.

Account of Columbus.

To Chriſtopher Columbus, a native of Genoa, is deſervedly aſcribed the firſt diſcovery of America: an event, which opened to mankind a new region of ſcience, commerce, and enterpriſe; and ſtamped with immortality the name of its projector.

2. He was born in the year 1447. He early ſhowed a capacity and inclination for a ſea-faring life, and received an education which qualified him to purſue it. At the age of fourteen, he went to ſea, and began his career on that element, where he was to perform exploits, which ſhould aſtoniſh mankind.

3. He made a variety of voyages to almoſt every part of the globe, with which any intercourſe was then carried on by ſea; and became one of the moſt ſkilful navigators in Europe. But his active and enterpriſing genius would

not suffer him to rest in the decisions, and tamely follow the track of his predecessors.

4. It was the great object in view at this time in Europe, to find out a passage by sea to the East-Indies. The Portuguese, among whom he now resided, sought a new route to these desirable regions, by sailing round the southern extremity of Africa.

5. They had consumed half a century in making various attempts, and had advanced no further on the western shore of Africa than just to cross the equator, when Columbus conceived his great design of finding India in the west. The spherical figure of the earth, which he understood, made it evident to him, that Europe, Asia, and Africa, formed but a small portion of the globe.

6. It was an impeachment of the wisdom and beneficence of the Author of nature, to suppose that the vast space, yet unexplored, was a waste, unprofitable ocean; and it appeared necessary, that there should be another continent in the west to counterpoise the immense quantity of land, which was known to be in the east.

7. In the sea, near the western islands, pieces of carved wood, and large joints of cane had been discovered; and branches of pine trees, and the bodies of two men, with features different from the Europeans, had been found on the shores of those islands after a course of westerly winds.

8. These reasonings and facts, with some others, convinced Columbus that it was possible to find the desired land by sailing in a westerly direction. He had a genius of that kind, which makes use of reasoning only as an excitement to action. No sooner was he satisfied of the truth of his system, than he was anxious to bring it to the test of experiment; and set out on a voyage of discovery.

9. His first step was to secure the patronage of some of the considerable powers of Europe, capable of undertaking such an enterprise. Excited by the love of his country, he laid his scheme before the Senate of Genoa, offering to sail under their banners. But they, ignorant of the principles on which it was formed, rejected it as the dream of a visionary projector.

10. He next applied to John II. king of Portugal. But he being deeply engaged in prosecuting discoveries along the coast

coaſt of Africa, was not inclined to encourage the undertaking of Columbus; yet he meanly ſought to rob him of the glory and advantages of his ſcheme, by privately diſpatching a ſhip to make a diſcovery in the weſt.

11. When Columbus was acquainted with this perfidious tranſaction, he quitted the kingdom with indignation, and landed in Spain in 1484. Here, after ſeven years painful ſolicitation at court, and ſurmounting every obſtacle, which ignorance, timidity, jealouſy, and avarice could lay before him, he obtained his requeſt; and Ferdinand and Iſabella, who then reigned together, agreed to be patrons of his enterpriſe.

12. It was ſtipulated between him and them, that he ſhould be admiral in all thoſe iſlands and continents he ſhould diſcover, and have the office hereditary in his family; that he ſhould be viceroy of the ſame for life, and enjoy a tenth of all the merchandize which ſhould be found.

13. Three ſmall veſſels were fitted out and victualled for twelve months, furniſhed with ninety men, and placed under his command. With this little fleet he ſet ſail from Palos on Friday the 3d of Auguſt, 1492; and taking a weſterly courſe, boldly ventured into the unknown ocean.

14. He ſoon found that he had unforſeen hardſhips and difficulties to encounter from the inexperience and fears of his men. To go directly from home into a boundleſs ocean, far from any hope of relief, if any accident ſhould befal them, and where no friendly port nor human being were known to exiſt, filled the boldeſt ſeamen with apprehenſion.

15. What greatly added to their terror, was a new and extraordinary phenomenon, which occurred on the 14th of September. The magnetic needle varied from the pole, and as they advanced, the variation increaſed. Nature ſeemed to be changed; and their only guide through the trackleſs waters, to prove unfaithful.

16. After twenty days, the impatient ſailors began to talk of throwing their commander into the ſea, and of returning home. Their murmurs reached his ears; but his fertile mind ſuggeſted an expedient in every extremity. By ſoothing, flattery, and artifice; by inventing reaſons for

every uncommon appearance, and deceiving them in the ship's reckoning, he kept them on sixteen days longer.

17. On the night of the 11th of October, he himself discovered a light, which appeared to move; and the next morning gave them the joyful sight of land. It proved to be the island Guanahana, one of the cluster, called Bahamas. Thus in the space of thirty-six days, and the forty-fifth year of his age, Columbus completed a voyage, which he had spent twenty years in projecting; which opened to the Europeans a new world, and made the name of Columbus immortal.

18. With tears of joy and transports of congratulation, the crews of the ships sang a hymn of thanksgiving to God. After touching at several islands, and leaving a small colony, he returned to Spain. On his return he was overtaken by a storm, which became so furious that his destruction seemed inevitable. The crews abandoned themselves to despair, and expected every moment to be swallowed up in the waves.

19. In this extremity, he gave an admirable proof of his calmness and foresight. He wrote a short account of his voyage on parchment, inclosed it in a cake of wax, which he put into a tight cask, and threw into the sea, in hopes that some fortunate accident would preserve a deposit of so much importance to the world. The storm however subsided, and he arrived at Palos in Spain on the 15th of March, 1493.

20. The populace received him with acclamations; and the King and Queen, no less astonished than delighted with his success, had him conducted to court with a pomp suitable to the event, which added such distinguished lustre to their reign. His family was ennobled; and his former privileges and offices confirmed to him.

21. He soon sailed on a second expedition to the new world, with a fleet of seventeen ships, having on board 1500 people, and all things necessary for establishing plantations. After discovering many islands of the West-Indies, and submitting to every labor and vexation in attempting to settle his colony, he returned to Spain in 1498, to counteract the intrigues and efforts of his enemies in the Spanish court.

22. He made two more voyages, in which he touched at most parts of the West-Indies, discovered the continent, and

and coasted on its shores for 400 leagues. But the last part of his life was made wretched by the persecutions of his enemies.

23. Their pride and jealousy could not endure that a foreigner should obtain so high a rank as to be viceroy for life, and have the office of admiral hereditary in his family, to the exclusion of the Spanish nobles. They were, therefore, indefatigable in their endeavours to depreciate his merits, and ruin his fortune.

24. He was once carried home in irons; and, in violation of gratitude, humanity, and justice, basely deprived of all the offices and possessions in the new world, to which he had a right by the solemn stipulations of Ferdinand. When he returned from his last voyage, in 1505, Queen Isabella, his only friend and patroness in the court of Spain, was dead.

25. Worn out with sickness and fatigue, disgusted with the insincerity of his sovereign and the haughtiness of his courtiers, he lingered out a year in fruitless solicitations for his violated rights, till death relieved him from his sorrows. He ended his useful and active life at Valladolid on the 20th of May, 1506, in the 59th year of his age.

26. In the life of this remarkable man, there was no deficiency of any quality, which can constitute a great character. He was grave, though courteous in his deportment, circumspect in his words and actions, irreproachable in his morals, and exemplary in all the duties of religion.

27. The court of Spain were so just to his memory, that, notwithstanding their ingratitude towards him during his life, they buried him magnificently in the Cathedral of Seville, and erected a tomb over him with this inscription,

COLUMBUS HAS GIVEN A NEW WORLD TO THE KINGDOMS OF CASTILE AND LEON.

COLUMBIA.

COLUMBIA, Columbia, to glory arise;
The queen of the world, and the child of the skies;
Thy genius commands thee; with rapture behold,
While ages on ages thy splendors unfold. Thy

Thy reign is the laſt, and the nobleſt of time,
Moſt fruitful thy ſoil, moſt inviting thy clime;
Let the crimes of the eaſt ne'er encrimſon thy name,
Be freedom, and ſcience, and virtue, thy fame.

2. To conqueſt and ſlaughter let Europe aſpire;
Whelm nations in blood, and wrap cities in fire;
Thy heroes the rights of mankind ſhall defend,
And triumph purſue them, and glory attend.
A world is thy realm: for a world be thy laws,
Enlarg'd as thine empire, and juſt as thy cauſe;
On freedom's broad baſis thy empire ſhall riſe,
Extend with the main, and diſſolve with the ſkies.

3. Fair ſcience her gates to thy ſons ſhall unbar,
And the eaſt ſee thy morn hide the beams of her ſtar;
New bards, and new ſages, unrivall'd ſhall ſoar
To fame unextinguiſh'd, when time is no more;
To thee, the laſt refuge of virtue deſign'd,
Shall fly from all nations the beſt of mankind:
Here, grateful to Heaven, with tranſport ſhall bring
Their incenſe, more fragrant than odors of ſpring.

4. Nor leſs ſhall thy fair ones to glory aſcend,
And genius and beauty in harmony blend;
The graces of form ſhall awake pure deſire,
And the charms of the ſoul ever cheriſh the fire:
Their ſweetneſs unmingled, their manners refin'd,
And virtue's bright image, inſtamp'd on the mind,
With peace, and ſoft rapture, ſhall teach life to glow,
And light up a ſmile in the aſpect of woe.

5. Thy fleets to all regions thy pow'r ſhall diſplay,
The nations admire, and the ocean obey;
Each ſhore to thy glory its tribute unfold,
And the eaſt and the ſouth yield their ſpices and gold.
As the day-ſpring unbounded, thy ſplendor ſhall flow,
And earth's little kingdoms before thee ſhall bow,
While the enſigns of union, in triumph unfurl'd,
Huſh the tumult of war, and give peace to the world.

6. Thus, as down a lone valley, with cedars o'erſpread,
From war's dread confuſion I penſively ſtray'd;
The gloom from the face of fair Heaven retir'd;
The winds ceas'd to murmur; the thunders expir'd;

Perfumes,

Perfumes, as of Eden, flow'd sweetly along,
And a voice, as of angels, enchantingly sung,
"Columbia, Columbia, to glory arise,
The queen of the world, and the child of the skies."

DESCRIPTION OF BABYLON.

THE first foundation of Babylon, is, by some authors, ascribed to Semiramis, and by others, to Belus. Who the founder was, is not so material; but it is certain that Nebuchadnezzar was the person who raised it to such a pinnacle of glory, as that it became one of the principal wonders of the world.

2. The walls of this city were 60 miles in circumference, 350 feet high, and 87 feet thick. The city was exactly square, measuring 15 miles upon every side. The walls were built with large bricks, cemented together with a kind of glutinous slime, superior to any lime, and which grows harder than the bricks themselves.

3. They were encompassed by a vast ditch lined with bricks, cemented with the same kind of bitumen, and filled with water. The earth which was dug from the ditch served to make the bricks for the walls; it must, therefore, have been of great depth and width.

4. On every side of the city were 25 brazen gates, exactly opposite to each other. Between every two of these gates were three towers, and four more at the angles, and three between each of the angles and the next gate, on every side.

5. The towers were all ten feet higher than the walls. Streets intersected each other at right angles from all the gates on every side, being 15 miles in length, and 50 in number. Thus was the city cut into 676 squares.

6. The hanging gardens were a great curiosity. They contained a square of 400 feet, and were carried to the height of the wall of the city by several large terraces. This vast pile was sustained by arches built upon arches, and strengthened by a wall 22 feet thick on every side.

7. These gardens contained all kinds of flowers and plants, and even large trees. On the upper terrace was an aqueduct, which served to water the whole.

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8. The Tigris, a branch of the river Euphrates, ran through the city from north to south. After Cyrus had besieged the city two years, he found means to turn the course of this river, and marched his army under the walls through its channel. This was done on the night in which Belshazzar and his nobles were revelling at the banquet; who were all slain, and the city taken.

THE SAILOR AND THE MONKIES.

PERHAPS no animal, below the human species, resembles man more in the imitative faculty than the monkey. It is said that a sailor, having a number of red woollen caps to dispose of, went on shore in South America to trade with the natives.

2. In his way to a settlement, lying through a wood very thickly inhabited by monkies, it being in the heat of the day, he put a cap on his head, and laying the others by his side, determined to take a little repose under the shade of a large tree.

3. To his utter astonishment, when he awoke, from the specimen he had given his imitative observers of the use of his caps, he beheld a number of them upon the heads of the monkies in the trees round about him; while the wearers were chattering in the most unusual manner.

4. Finding every attempt to regain his caps fruitless, he at length, in a fit of rage and disappointment, and under the supposition that the one he retained on his head was not worth taking away, pulled it off, and throwing it upon the ground, exclaimed, "Here, you little thieving rogues, if you will keep the rest, you are welcome to this also."

5. He had no sooner done this, than, to his great surprise, the little observing animals very readily imitated him. They all threw down their caps upon the ground; by which means the sailor regained his property, and marched off in triumph. Happy would it be for mankind, if they resembled monkies only in imitating the *virtues* of those whom they consider their superiors, while they avoided their *vices*.

THE

THE BRAVE SOLDIER'S REVENGE.

WHEN the great Condè commanded the Spaniſh army, and laid ſiege to one of the French towns in Flanders, a ſoldier being ill-treated by a general officer, and ſtruck ſeveral times with a cane, for ſome diſreſpectful words he had let fall, anſwered very coolly, that he ſhould ſoon make him repent of it.

2 Fifteen days afterwards, the ſame general officer ordered the colonel of the trenches to find a bold and intrepid fellow, to execute an important enterpriſe, for which he promiſed a reward of a hundred piſtoles.

3. The ſoldier we are ſpeaking of, who paſſed for the braveſt in the regiment, offered his ſervice; and going with thirty of his comrades, which he had the liberty to make choice of, he diſcharged a very hazardous commiſſion with incredible courage and good fortune. Upon his return, the general officer highly commended him, and gave him the hundred piſtoles which he had promiſed.

4. The ſoldier preſently diſtributed them among his comrades, ſaying, he did not ſerve for *pay*; and demanded only, that, if his late action deſerved any recompenſe, they would make him an officer. And now, ſir, adds he to the general, who did not know him, I am the ſoldier whom you ſo much abuſed fifteen days ago, and I then told you, I would make you repent of it.

5. The general, in great admiration, and melting into tears, threw his arms around his neck, begged his pardon, and gave him a commiſſion that very day.

AN ORATION UPON FEMALE EDUCATION,

PRONOUNCED BY A MEMBER OF ONE OF THE PUBLIC SCHOOLS IN BOSTON, SEPTEMBER, 1791.

WHILE the great and the rich are contributing from their abundance, to the ſtock which ſupports our youth in knowledge, we come, ambitious to contribute our mite. 2. The

2. The education of youth has ever been considered by all civilized nations as an object of the highest consequence. But, while they have paid flattering attention to the *strength*, they have doubtless too much neglected the *beauty* and *ornament* of creation.

3. Too long has the pride of man suffered *female* genius, like the unpolished diamond, to lie buried in its native rubbish. A few, of every age, have broken over all restraint, and shone, as it were, with their own native light, convincive of the genius of their sex.

4. The illustrious women, both of ancient and of modern days, will ever fill a distinguished page in history. The names of MACAULAY, ROWE, MOORE, CHAPONE, and others, will live as long as time shall last.

5. And how pleasing is the thought, that here on this western shore, we can justly boast of a WARREN, a MORTON, an ADAMS, with many others; whose talents and virtues ornament their sex, and excite emulation.

6. Happily for the fair daughters of America, the thick mists of superstition and bigotry are vanishing away; and the sun of science begins to beam upon our land, and to irradiate the female mind.

7. Let infant choirs, composed of male and female voices, join in praise of our political fathers, and all patrons of science. They have, doubtless, reflected on the vast importance of female education to a rising country.

8. They have considered how much the sons and daughters of every age are indebted to their *mothers* for the seeds of virtue and knowledge; that schools and colleges can but cultivate and mature the plants, which owe their origin to the seeds sown in infancy; that from maternal lips, our first accents are formed; and, that from *them*, our words, our actions, nay, our every thought proceeds.

9. What an argument this, that *they* should well be taught, from whom our virtues *are*, and from whom our vices *may* be derived! And may we not indulge an honest pride, that this metropolis has been one of the foremost in exertions to promote female improvement?

10. While the *sons* of our citizens are cultivating their minds, and preparing them for the arduous, important, and manly employments which America offers to the industrious,

their

their *daughters* are gaining that knowledge, which will enable them to become amiable fifters, virtuous children; and, in the event, to aſſume characters, more intereſting to the public, and more endearing to themſelves than both.

11. How tranſporting are the proſpects of America! With what juſtice can it challenge the reality of that prophetic eulogy! "Bleſſed is that nation, whoſe ſons and daughters are trained to virtue, honor, and uſefulneſs; whoſe ſchools are as broad rivers and ſtreams. Yea, bleſſed is that people, whoſe daughters wear the robes of innocence, and whoſe young *Eliſhas* riſe up in ſucceſſion, and wear with dignity the mantles of their departed *Elijahs*."

12. If parents wiſh to guard their children againſt an undue attention to external ornaments, againſt extravagance in dreſs and gaudy equipage, what better expedient will they find, than to repleniſh their minds with ſuch a fund of uſeful knowledge, as ſhall enable them ſuitably to contemn all worthleſs things; to diſcern where real merit lies, and what conſtitutes the dignity of their ſex?

13. Then they will not eaſily be captivated with glittering trappings, trifling toys, and taſteleſs amuſements, but extend their views to more noble objects. What greater barrier againſt vice of every kind than uſeful knowledge?

14. Is it not a melancholy truth, that *man* too often proſtitutes his boaſted faculties to the deſtruction of female happineſs? How neceſſary then to fortify their minds againſt the attacks of ſuch vile ſeducers? Blemiſhes in female characters ſeldom are effaced. Not ſo with man. He tarniſhes his name, and brightens it again.

15. But if woman chance to ſwerve from the ſtricteſt rules of virtue,

"Ruin enſues, reproach and endleſs ſhame,
And *one* falſe ſtep forever blaſts her fame.
In vain, with tears, the loſs ſhe may deplore,
In vain look back to what ſhe was before,
She ſets, like ſtars that fall, to riſe no more."

16. Let other nations boaſt a ſuperiority in the productions of fruits and flowers: "*Man* is the nobler growth *our* realms ſupply!" And, happily, we do not limit merit or knowledge to either ſex. Both, we conſider, as the natural growth of the human mind; and ſure of flouriſhing,

where moiſtened with the dew of wiſdom, and warmed with the ſun of ſcience.

17. In the dawn of life, I hail the dawn of my country's hopes! Lo, a Phenix of empire riſes from the aſhes of the old world! Lo! a ſun, more radiant than the fountain of heat, beams from the eaſtern horizon, pouring its rays among the vapors and clouds, which have been gathering through centuries of nights!

18. Every natural, civil, and religious right is ours, by the legacy of Heaven. Here ſcience has opened her treaſures; and here liberty has erected her ſtandard, and bids defiance to deſpotiſm.

19. With ſuch ſingular advantages, we need but the active mind, the honeſt heart, and the diligent hand. Thus ſhall our ſchools become as pure, enriching ſtreams; our churches flouriſh as the palm tree, and our land become as the garden of God.

20. While the tender hearts of thoſe, who are enjoying the advantages of ſchool education, are offering a tribute of reſpect and gratitude to their parents, their patrons, and fathers of the town, for their exertions on this intereſting ſubject, all hearts ſhould unite in praiſe to our common Parent, from whom are all our bleſſings.

21. Could the firſt ſettlers of this town now ſtand in the midſt of you, how would they lift their hands in admiration! Theſe, would they ſay, are the bleſſed fruits of our zeal, our labors and hardſhips. We traverſed the wilderneſs in want of all things; but theſe, our children, are enjoying the milk and honey of the land.

22. The thought is intereſting. And while we cheriſh the remembrance of our worthy anceſtors, let us be emulous to copy their laudable examples.

23. To the pleaſure derived from the anticipation of *future* days, under the preſent improved ſyſtem of education, much may be added from a reflection on the *paſt*.

24. There was a time, in the infancy of our country, when leſs attention was paid to the early improvement of the mind. When the advantage of ſchooling was limited to a few, and thoſe principally of one ſex; while the other was devoted to domeſtic toils.

25. And

25. And even now, in some parts of united America, as well as among several other nations who call themselves *civilized*, women are considered but a little better than *slaves* to unfeeling parents, and to idle, lordly husbands.

26. Our lot has fallen in a more favored spot. We live in an age and country, where we see children of both sexes acquiring, at school, all the necessary, convenient, and many of the ornamental branches of education.

27. Spelling, reading, grammar, and geography, they acquire at an early age. Writing and arithmetic are taught with great propriety and expedition.

28. That zeal, which seems to prevail among all ranks of people, gives encouragement to teachers; and we have a fair prospect, that, if equal exertions are elsewhere made, good and valuable learning will be disseminated throughout our country.

29. Then shall we see from year to year, the productions of American ingenuity. Our young men will be emulous to exceed the geniuses of the east; our daughters will shine as bright constellations in the sphere where nature has placed them.

30. "They will open their mouths with wisdom, and in their tongues will be the law of kindness. They will look well to the ways of their household, and eat not the bread of idleness."

31. "They will stretch out their hands to the poor; yea, they will reach forth their hands to the needy. Their own works will praise them in the gates; and their children shall rise up and call them blessed."

32. "How bright the scene to fancy's eye appears,
Through the perspective of long distant years;
When *this*, *this* mingled group, their country calls
From academic shades and learned halls,
To fix her laws, her spirit to sustain,
And light up glory through her wide domain.
Their various tastes in different arts display'd,
Like temper'd harmony of light and shade,
With friendly union in one mass shall blend,
And *this* adorn the state, and *that* defend."

DIALOGUE BETWEEN FERNANDO CORTEZ, AND WILLIAM PENN.

Cortez. IS it possible, William Penn, that you should seriously compare your glory with mine! The planter of a small colony in North-America presume to vie with the conqueror of the great Mexican empire!

Penn. Friend, I pretend to no glory; far be it from me to glory. But this I say, that I was instrumental in executing a more glorious work than that performed by thee; incomparably more glorious.

Cort. Dost thou not know, William Penn, that with less than six hundred Spanish foot, eighteen horse, and a few small pieces of cannon, I fought and defeated innumerable armies of very brave men; dethroned an emperor, who excelled all his countrymen in the science of war, as much as they excelled the rest of the West-Indian nations? That I made him my prisoner in his own capital; and, after he had been deposed and slain by his subjects, vanquished and took Guatemozin, his successor, and accomplished my conquest of the whole Mexican empire, which I loyally annexed to the Spanish crown? Dost thou not know, that, in doing these wonderful acts, I showed as much courage as Alexander the great, and as much prudence as Cesar?

Penn. I know very well that thou wast as fierce as a lion, and as subtle as a serpent. The prince of darkness may, perhaps, place thee as high upon his black list of heroes as Alexander or Cesar. It is not my business to interfere with him in settling thy rank. But hark thee, friend Cortez; what right hadst thou, or had the king of Spain himself, to the Mexican empire? Answer me that, if thou canst.

Cort. The pope gave it to my master.

Penn. Suppose the high priest of Mexico had taken it into his head to give Spain to Montezuma; would his right have been good?

Cort. These are questions of casuistry, which it is not the business of a soldier to decide. We leave that to gownsmen. But pray, Mr. Penn, what right had you to the colony you settled?

Penn.

Penn. An honeſt right of fair purchaſe. We gave the native Indians a variety of articles which they wanted; and they, in return, gave us lands which they did not want. All was amicably agreed on; and not a drop of blood ſhed to ſtain our acquiſition.

Cort. I am afraid there was a little fraud in the purchaſe. Thy followers, William Penn, are ſaid to think that cheating, in a quiet and ſober way, is no moral ſin.

Penn. The righteous are always calumniated by the wicked. But it was a ſight which an angel might contemplate with delight; to behold the colony which I ſettled! To ſee us living with the Indians like innocent lambs, and taming the ferocity of their manners by the gentleneſs of ours! To ſee the whole country, which before was an uncultivated wilderneſs, rendered as fair and as fertile as the garden of Eden! O Fernando Cortez! Fernando Cortez! didſt thou leave the great Mexican empire in that ſtate? No, thou didſt turn thoſe delightful and populous regions into a deſert, a deſert flooded with blood. Doſt thou not remember that moſt infernal ſcene, when the noble emperor Guatemozin was ſtretched out by thy ſoldiers upon hot burning coals, to make him diſcover into what part of the lake of Mexico he had thrown the royal treaſures? Are not his groans ever ſounding in the ears of thy conſcience? Do they not rend thy hard heart, and ſtrike thee with more horror than the yells of the furies.

Cort. Alas, I was not preſent when that direful act was done! Had I been there, the mildneſs of my nature never would have ſuffered me to endure the ſight. I certainly ſhould have forbidden it.

Penn. Thou waſt the captain of that band of robbers, who did this horrid deed. The advantage they had drawn from thy counſels and conduct enabled them to commit it; and thy ſkill ſaved them afterwards from the vengeance which was due to ſo enormous a crime. The enraged Mexicans would have properly puniſhed them for it, if they had not had thee for their general, thou heard-hearted, bloody-thirſty wretch.

Cort. The *righteous* I find can *rail*, William Penn. But how do you hope to preſerve this admirable colony you have ſettled? Your people, you tell me, live like innocent lambs.

Are there no wolves in America to devour those lambs? Do you expect the natives will always continue in peace with your successors? Or, if they should make war, do you expect to oppose them by prayers and presents? If this be your policy, your devoted colony will soon become an easy prey to the savages of the wilderness.

Penn. We leave that to the wise Disposer of events, who governs all nations at his will. If we conduct with strict justice towards the Indians, He will doubtless defend us against all their invasions.

Cort. Is this the wisdom of a great legislator! I have heard some of your countrymen compare you to Solon! Did Solon, think you, give laws to a people, and leave those laws and that people to the mercy of every invader? The first business of a legislature is to provide a military strength which may defend the whole system. The world, William Penn, is a land of robbers. Any state or commonwealth erected therein must be well fenced and secured by good military institutions; or, the happier it is in all other respects, the greater will be its danger, the more speedy its destruction. Your plan of government must be changed; these Indian nations must be extirpated, or your colony will be lost.

Penn. These are suggestions of human wisdom. The doctrines I held were inspired. They came from above.

Cort. It is blasphemy to say that any folly could come from the fountain of wisdom. Whatever is inconsistent with the great laws of nature cannot be the effect of inspiration. Self-defence is as necessary to nations as to men. And shall individuals have a right which nations have not? True religion, William Penn, is never inconsistent with reason and the great laws of nature.

Penn. Though what thou sayest should be true, it does not come well from thy mouth. A *tyrant* talk of reason! Go to the inquisition, and tell them of reason, and the great laws of nature. They will broil thee, as thy soldiers broiled the unhappy Guatemozin.——Why dost thou turn pale? Is it the name of the inquisition, or the name of Guatemozin, which troubles and affrights thee? O wretched man! I wonder not that thou dost tremble and shake, when thou thinkest of the many murders thou hast committed, the many

thousands

thousands of those innocent Indians thou hast butchered, without an accusation of a crime! Remember there is a day coming when thou must answer for all thy barbarities! What wouldst thou give to part with the renown of thy conquests, and to have a conscience as pure and undisturbed as mine?

Cort. I feel the force of thy words. They pierce me like daggers. I can never, never be happy, while I retain any memory of the ills I have caused!

THE WHISTLE.

WHEN I was a child, at seven years old, says Dr. Franklin, my friends on a holiday filled my little pockets with coppers. I went directly to a shop where they sold toys for children; and being charmed with the sound of a Whistle, which I met by the way, in the hands of another boy, I voluntarily offered, and gave all my money for one.

2. I then came home, and went whistling all over the house, much pleased with my Whistle; but disturbing all the family. My brothers and sisters, and cousins, understanding the bargain I had made, told me, I had given four times as much for it, as it was worth.

3. This put me in mind of what good things I might have bought with the rest of the money. And they laughed at me so much for my folly, that I cried with vexation; and the reflection gave me more chagrin than the Whistle gave me pleasure.

4. This, however, was afterwards of use to me; the impression continuing on my mind, so that often when I was tempted to buy some unnecessary thing, I said to myself, *Don't give too much for the Whistle.* And so I saved my money.

5. As I grew up and came into the world, and observed the actions of men, I thought I met with many, very many, *who gave too much for the whistle.*

6. When I saw one too ambitious of court favors, sacrificing his time in attendance at levees, his repose, his liberty,

erty, his virtue, and perhaps his friends, to attain it, I have said to myself, *This man gives too much for his Whistle.*

7. When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect, *He pays indeed,* said I, *too much for his Whistle.*

8. If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow citizens, and the joys of benevolent friendship, for the sake of accumulating wealth, *Poor man,* said I, *you do indeed pay too much for the Whistle.*

9. When I meet with a man of pleasure, sacrificing every laudable improvement of the mind or of his fortune, to mere corporal sensations, and ruining his health in the pursuit; Mistaken man, say I, you are providing pain for yourself instead of pleasure; *you give too much for your Whistle.*

10. If I see one fond of fine clothes, fine furniture, fine houses, fine equipage, all above his fortune, for which he contracts debts, and ends his career in prison; Alas! say I, *he has paid dear, very dear, for his Whistle.*

11. In short, I conceived that great part of the miseries of mankind were brought upon them by the false estimates they had made of the value of things, and by their giving too much for their *Whistles.*

True Patriotism, displayed at the Siege of Calais.

In 1347, the town of Calais in France was besieged by Edward III. of England, and reduced to the last extremity by famine and the fatigue of the inhabitants. John of Vienna, the governor, foreseeing the necessity of surrendering his fortress, appeared upon the walls and desired a parley.

2. Sir Walter Manny was sent to him by Edward, whom the governor addressed in the following words. "I have been entrusted by my sovereign with the command of this town. It is almost a year since you besieged me; and I have endeavored, as well as those under me, to do my duty.

duty. But you are acquainted with our present condition. We are perishing with hunger, and have no hopes of relief. I am willing, therefore, to surrender; and desire, as the sole condition, that you would insure the lives and liberties of these brave men, who have so long shared with me every danger and fatigue."

3. Manny replied, that the king was so incensed against the townsmen of Calais for their obstinate resistance, he was determined to take exemplary vengeance on them; and would receive no terms which should restrain him in the punishment of the offenders.

4. "Consider," replied the governor, "that this is not the treatment to which brave men are entitled. If any English knight had been in my situation, your king would have expected the same conduct from him. The inhabitants of Calais have done for their sovereign what merits the esteem of every prince; much more, of so gallant a prince as Edward.

5. "But I inform you, that, if we must perish, we shall not perish unrevenged; and that we are not yet so reduced, but we can sell our lives at a high price to the victors. It is the interest of both sides to prevent these desperate extremities; and I expect that you yourself, brave knight, will interpose your good offices with your prince in our behalf."

6. Manny was struck with the justness of the sentiment, and represented to the king the danger of reprisals, if he should offer such treatment to the inhabitants. Edward was at last persuaded to mitigate the rigor of the conditions demanded.

7. He only insisted that six of the most respectable citizens should be sent to him, to be disposed of as he thought proper. They were to come to his camp, carrying the keys of the city in their hands, bareheaded and barefooted, with ropes about their necks. And on these conditions, he promised to spare the lives of all the remainder.

8. When this intelligence was conveyed to Calais, it struck the inhabitants with new consternation. To sacrifice six of their fellow-citizens to certain destruction for signalizing their valor in a common cause, appeared to them even more severe than that general punishment with which they

they were before threatened; and they found themselves incapable of coming to any resolution in so cruel and distressful a situation.

9. At last one of the principal inhabitants, called Eustace de St. Pierre, whose name deserves to be recorded, stepped forth, and declared himself willing to encounter death for the safety of his friends and companions. Another, animated by his example, made a like generous offer. A third and fourth presented themselves to the same fate; and the whole number was soon completed.

10. These six heroic citizens appeared before Edward in the guise of malefactors, laid at his feet the keys of their city, and were ordered to be led to execution. It is surprising that so generous a prince should ever have entertained such a barbarous purpose against such men; and still more, that he should seriously persist in the resolution of executing it.

11. But the entreaties of his queen saved his memory from that infamy. She prostrated herself before him, and, with tears in her eyes, begged the lives of these unhappy men. Having obtained her request, she carried them into her tent, ordered a repast to be set before them, and, after making them a present of money and clothes, dismissed them in safety.

Sublimity of the Scriptures.

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power.

1. Before him went the pestilence; and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered; the perpetual hills did bow; his ways are everlasting.

3. I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble. Was the Lord displeased

displeased against the rivers? Was thy wrath against the sea, that thou didst ride upon thy horses, and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy sword. Selah.

4. Thou didst cleave the earth with rivers. The mountains saw thee and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation. At the light of thine arrows they went, and at the shining of thy glittering spear.

5. Thou didst march through the land in indignation; thou dist thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed. Thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

6. Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me; their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters.

7. When I heard, I trembled; and my lips quivered at the voice. Rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble. When he cometh up unto the people, he will invade them with his troops.

REVELATION. CHAP. X.

AND I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

2. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven

heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

3. And the angel, whom I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him who liveth for ever and ever, who created heaven, and the things which therein are, and the earth, and the things which therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

ANECDOTE OF MONTESQUIEU.

A GENTLEMAN, being at Marseilles, hired a boat, with an intention of sailing for pleasure. He entered into conversation with the two young men who owned the vessel, and learned that they were not watermen by trade, but silversmiths; and that when they could be spared from their usual business, they employed themselves in that way to increase their earnings.

2. On expressing his surprise at their conduct, and imputing it to an avaricious disposition; Oh! sir, said the young men, if you knew our reasons, you would ascribe it to a better motive.

3. Our father, anxious to assist his family, scraped together all he was worth; purchased a vessel for the purpose of trading to the coast of Barbary; but was unfortunately taken by a pirate, carried to Tripoli, and sold for a slave.

4. He writes word, that he is luckily fallen into the hands of a master who treats him with great humanity; but that the sum which is demanded for his ransom is so exorbitant that it will be impossible for him ever to raise it. He adds that we must, therefore, relinquish all hope of ever seeing him again, and be contented that he has as many comforts as his situation will admit.

5. With the hopes of restoring to his family a beloved father, we are striving, by every honest mean in our power,

to

to collect the sum necessary for his ransom; and we are not ashamed to employ ourselves in the occupation of watermen. The gentleman was struck with this account, and, on his departure, made them a handsome present.

6. Some months afterwards, the young men being at work in their shop, were greatly surprised at the sudden arrival of their father, who threw himself into their arms; exclaiming, at the same time, that he was fearful they had taken some unjust method to raise the money for his ransom, for it was too great a sum for them to have gained by their ordinary occupation.

7. They professed their ignorance of the whole affair, and could only suspect they owed their father's release to that stranger, to whose generosity they had been before so much obliged. After Montesquieu's death, an account of this affair was found among his papers, and the sum actually remitted to Tripoli for the old man's ransom.

8. It is a pleasure to hear of such an act of benevolence performed even by a person totally unknown to us; but the pleasure is greatly increased, when it proves the union of virtue and talents in an author so renowned as Montesquieu.

The benevolent Pair.

A POOR man and his wife at Vienna, who had six small children, finding themselves unable to support them all, were reduced to the necessity of turning the youngest upon the public. The husband carried it reluctantly to the foundling hospital, deposited it in the basket which was placed near the gate for the reception of the foundlings, and anxiously waited till the arrival of the inspector, that he might take a farewel view of his child.

2. When the inspector came at the usual time to examine the basket, he perceived *two* children therein. Observing the laborer who stood at a small distance, he supposed that he had brought them both; and compelled the poor man, notwithstanding all his protestations to the contrary, to return with two children instead of one, which was already more than he knew how to maintain.

3. His wife, as well as himself, was exceedingly dejected at this increase of their expenses; but, unwilling to expose the little stranger in the street, they determined to use all their endeavors to support themselves and the seven children; and they hoped Providence would assist them.

4. On undressing the child, the woman found a paper sewed to its clothes, containing an order upon a banker for five crowns a month, to be paid to the person who took care of it. The good people were not a little rejoiced at their happy fortune.

5. But the story being circulated, and coming to the knowledge of the managers of the hospital, they claimed the child as their property. The laborer refused to relinquish it, and was assisted by some persons of distinction.

6. The cause being tried in a court of justice, it was decreed, that, as the foundling hospital had at first declined receiving the child, it of right belonged to the poor man who had shown such humanity in keeping it, when he was so ill able to afford any additional expense.

THE UNFORTUNATE PHILANTHROPIST.

1. IN the year 1775, a ship lying at anchor in Table-bay at the Cape of Good Hope, was driven on shore in a violent storm, and the crew reduced to the utmost distress and danger. Their cries for assistance were distinctly heard by the inhabitants; but at first there appeared no prospect of relief from any quarter.

2. The swell of the sea, which broke over the ship with the greatest violence, made it impossible for them to save themselves in boats, and highly dangerous to attempt it by swimming. Some of those, who ventured to swim to the shore, were thrown against the rocks and dashed to pieces; others, as soon as they had arrived at the shore, were carried back by another wave and drowned.

3. A Dutchman by the name of VOLTEMAD, who happened to be a spectator of this distressing scene, was touched with compassion of so noble a kind, and at the same time so operative, that, mounting a high spirited horse, he

he swam him over to the ship; encouraged some of the crew to lay hold of the end of a rope, which he threw out, to them for that purpose, and others to fasten themselves to the horse's tail; then turned about, and carried them safe on shore.

4. This animal's natural aptness for swimming, the great size of his body, the firmness and strength of his limbs, prevented him from being easily overpowered by the swell of the sea. But, unfortunately, this generous and active veteran himself became a victim to death.

5. Fourteen young persons he had actually saved; and while endeavoring to preserve more than it was possible for him to do in so short a time, he and his horse were both drowned. The occasion of this was as follows.

6. After the seventh turn, having staid a little longer than usual to rest himself, the poor wretches on board were afraid that he did not intend to return; for this reason, being impatient, they redoubled their prayers and cries for assistance; upon which, his tenderest feelings being wrought upon, he again hastened to their relief ere his horse was sufficiently rested.

7. The poor animal, almost spent, now sunk the sooner under his burden, inasmuch as too many sought to be saved at one time; and one of them, as it was thought, happened unluckily to catch hold of the horse's bridle, and by that mean drew his head under water.

8. This bold and enterprising philanthropist commands our esteem and admiration the more, as he had put himself into this danger for the relief of others, without himself being able to swim. The Dutch East-India company caused a monument to be erected to the memory of this unfortunate philanthropist.

ST. PAUL'S SPEECH BEFORE KING AGRIPPA.

I THINK myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews;

esp

especially, as I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

2. My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; who knew me from the beginning, if they would testify, that, after the straitest sect of our religion, I lived a Pharisee.

3. And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise, our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews.

4. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

5. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests. And when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme. And being exceedingly mad against them, I persecuted them even unto strange cities.

6. Whereupon, as I went to Damascus with authority and commission from the chief priests, at mid day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who journeyed with me.

7. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

8. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto

unto God; that they may receive forgiveneſs of ſins, and inheritance among them who are ſanctified by faith which is in me.

9. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion; but ſhowed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance. For theſe cauſes, the Jews caught me in the temple, and went about to kill me.

10. Having therefore obtained help from God, I continue unto this day, witneſſing both to ſmall and great; ſaying no other things than thoſe which Moſes and the prophets did ſay ſhould come; that Chriſt ſhould ſuffer, and that he ſhould be the firſt who ſhould riſe from the dead, and ſhould ſhow light unto the people, and to the Gentiles.

CRUELTY TO ANIMALS.

MONTAIGNE thinks it ſome reflection upon human nature itſelf, that few people take delight in ſeeing beaſts careſs or play together; but almoſt every one is pleaſed to ſee them lacerate and worry one another.

2. I am ſorry this temper is become almoſt a diſtinguiſhing character of our own nation, from the obſervation which is made by foreigners of our beloved paſtimes, bear-baiting, cock-fighting, and the like.

3. We ſhould find it hard to vindicate the deſtroying of any thing that has life, merely out of wantonneſs; yet in this principle our children are bred up; and one of the firſt pleaſures we allow them is the licenſe of inflicting pain upon poor animals.

4. Almoſt as ſoon as we are ſenſible what life is ourſelves, we make it our ſport to take it from other creatures. I cannot but believe a very good uſe might be made of the fancy which children have for birds and inſects.

5. Mr. Locke takes notice of a mother who often procured theſe animals for her children, but rewarded or puniſhed them

them as they treated them well or ill. This was no other than entering them betimes into a daily exercise of humanity, and improving their very diversion to a virtue.

6. The laws of self-defence undoubtedly justify us in destroying those animals which would destroy us, which injure our properties, or annoy our persons; but not even these, whenever their situation incapacitates them from hurting us.

7. I know of no right which we have to shoot a bear on an inaccessible island of ice; or an eagle on the mountain's top; whose lives cannot injure, nor deaths procure us any benefit. We are unable to give life, and therefore ought not wantonly to take it away from the meanest insect, without sufficient reason. They all receive it from the same benevolent hand as ourselves, and have therefore an equal right to enjoy it.

8. God has been pleased to create numberless animals intended for our sustenance; and that they are so intended, the agreeable flavor of their flesh to our palates, and the wholesome nutriment which it administers to our stomachs, are sufficient proofs.

9. These, as they are formed for our use, propagated by our culture, and fed by our care, we have certainly a right to deprive of life, because it is given and preserved to them on that condition.

10. But this should always be performed with all the tenderness and compassion which so disagreeable an office will permit; and no circumstances ought to be omitted, which can render their executions as quick and easy as possible.

SPEECH OF NICOLAUS.

THE Athenians, having made war upon the Syracusians, the army of the former, under the command of Nicias and Demosthenes, was totally defeated; and the generals obliged to surrender at discretion. The victors, having entered their capital in triumph, the next day a council was held to deliberate what was to be done with the prisoners.

2. Diocles,

2. Diocles, one of the leaders of the greatest authority among the people, proposed that all the Athenians who were born of free parents, and all such Sicilians as had joined with them, should be imprisoned, and be maintained on bread and water only; that the slaves, and all the Atticks, should be publickly sold; and that the two Athenian generals should be first scourged with rods, and then put to death.

3. This last article exceedingly disgusted all wise and compassionate Syracusians. Hermocrates, who was very famous for his probity and justice, attempted to make some remonstrances to the people; but they would not hear him; and the shouts which echoed from all sides prevented him from continuing his speech.

4. At that instant, Nicolaus, a man venerable for his great age and gravity, who in this war had lost two sons, the only heirs to his name and estate, made his servants carry him to the tribunal for harangues; and the instant he appeared, a profound silence ensued, when he addressed them in the following manner.

5. "You here behold an unfortunate father, who has felt more than any other Syracusian the fatal effects of this war, by the death of two sons, who formed all the consolation, and were the only supports of my old age.

6. "I cannot, indeed, forbear admiring their patriotism in sacrificing to their country's welfare a life which they would one day have been deprived of by the common course of nature; but then, I cannot but be sensibly affected with the cruel wound which their death hath made in my heart; nor forbear detesting the Athenians, the authors of this unhappy war, as the murderers of my children.

7. "But, however, there is one circumstance which I cannot conceal, that I am less sensible for my private afflictions, than for the honor of my country, which I see exposed to eternal infamy, by the barbarous advice which is now given you. The Athenians, I own, for declaring war so unjustly against us, merit the severest treatment which could be inflicted on them; but have not the gods, the just avengers of wrongs, sufficiently punished them, and avenged us?

8. "When their generals laid down their arms and surrendered, did they not do this in hopes of having their lives spared?

spared? And will it be possible for us, if we put them to death, to avoid the just reproach of having violated the law of nations, and dishonored our victory by unheard of cruelty!

9. "What, will you suffer your glory to be thus sullied in the face of the whole world? and will you hear it said that a nation, who first dedicated a temple to clemency, had found none in Syracuse? Surely, victories and triumphs do not give immortal glory to a city; but the exercising of mercy towards a vanquished enemy, moderation in the greatest prosperity, and the fearing to offend the gods by a haughty and insolent pride, are glories far more permanent than the most splendid conquests.

10. "You doubtless have not forgotten, that this Nicias, whose fate you are going to pronounce, was the very man who pleaded your cause in the assembly of the Athenians, and who employed all his credit, and the whole power of his eloquence, to dissuade his country from embarking in this war.

11. "Should you therefore pronounce sentence of death on this worthy general, would it be a just reward for the zeal he showed for your interest? With regard to myself, death would be less grievous to me, than the sight of so horrid an injustice committed by my countrymen and fellow-citizens."

INTEGRITY.

THE Spanish historians relate a memorable instance of honor and regard to truth. A Spanish cavalier in a sudden quarrel slew a Moorish gentleman, and fled. His pursuers soon lost sight of him; for he had, unperceived, thrown himself over a garden wall.

2. The owner, a Moor, happening to be in his garden, was addressed by the Spaniard on his knees, who acquainted him with his case, and implored concealment. Eat this, said the Moor, giving him half a peach; you now know that you may confide in my protection.

3. He then locked him up in his garden apartments, telling him as soon as it was night, he would provide for his escape.

escape to a place of greater safety. The Moor then went into his house; where he had but just seated himself, when a great crowd, with loud lamentations, came to his gate, bringing the corpse of his son, who had just been killed by a Spaniard.

4. When the first shock of surprise was a little over, he learned from the description given, that the fatal deed was done by the very person then in his power. He mentioned this to no one; but, as soon as it was dark, retired to his garden, as if to grieve alone, giving orders that none should follow him.

5. Then accosting the Spaniard, he said, Christian, the person you have killed is my son; his body is now in my house. You ought to suffer; but you have eaten with me, and I have given you my faith, which must not be broken.

6. He then led the astonished Spaniard to his stables, and mounted him on one of his fleetest horses, and said, Fly far, while the night can cover you; you will be safe in the morning. You are indeed guilty of my son's blood; but God is just and good, and I thank him I am innocent of yours, and that my faith given is preserved.

7. This point of honor is most religiously observed by the Arabs and Saracens, from whom it was adopted by the Moors of Africa, and by them was brought into Spain; the effects of which remain to this day; so that when there is any fear of a war's breaking out between England and Spain, an English merchant there, who apprehends the confiscation of his goods as those of an enemy, thinks them safe if he can get a Spaniard to take charge of them.

8. The Spaniard secures them as his own, and faithfully re-delivers them, or pays the value, whenever the Englishman demands them. One instance of Spanish honor cannot but still be fresh in the memory of many now living; and deserves to be handed down to the latest posterity.

9. In the year 1746, when the English were at open war with Spain, the Elizabeth of London, Capt. William Edwards, coming through the gulf from Jamaica, richly laden, met with a most violent storm, in which the ship sprung a leak, that obliged them, for the saving of their lives, to run into the Havanna, a Spanish port.

10. The

10. The captain went on shore, and directly waited on the governor, told the occasion of his putting in, and that he surrendered the ship as a prize, and himself and his men as prisoners of war, only requesting good quarter.

11. No, Sir, replied the Spanish governor, if we had taken you in fair war at sea, or approaching our coast with hostile intentions, your ship would then have been a prize, and your people prisoners; but, when distressed by a tempest, you come into our ports for the safety of your lives, we the enemies, being men, are bound as such by the laws of humanity to afford relief to distressed men who ask it of us.

12. We cannot, even against our enemies, take advantage of an act of God. You have leave therefore to unload your ship, if that be necessary to stop the leak; you may refit her here, and traffic so far as shall be necessary to pay the charges; you may then depart, and I will give you a pass to be in force till you are beyond Bermuda.

13. If after that you are taken, you will then be a lawful prize; but now you are only a stranger, and have a stranger's right to safety and protection. The ship accordingly departed, and arrived safe in London.

AN ADDRESS TO THE VISITANTS.

[The following Lines were composed by PHILENIA, with a design that they should be spoken by a little Girl at one of the public schools in Boston, on the annual visitation.]

ON the Spring's breast the rose's *Gem* is laid
By some fond florist, or some sylvan maid;
Round the green sod the pliant stems expand,
Propp'd by the skilful cult'rer's fostering hand;
Till, rear'd by care, the blushing EMBLEM towers,
The grace of gardens, and the queen of flowers;
E'en at the cheerless hour of faded prime,
Regales the sense, and scorns the frost of time.

2. Thus the young buds, which form this bright parterre,
Rais'd by affection, and improv'd by care,

Gave

Gave to the view a powerless, formless band,
Till the wise Artist, with a master's hand,
Drew forth each latent worth, each mental grace,
And pour'd expression o'er the vacant face;
Bade the dark eye with sense and softness roll,
And lips of roses breathe the feeling soul;
The damask cheek with kind affections glow,
And the mind's whiteness light the skin of snow.

3. Here the fair form, by nobler views refin'd,
Shines the bright mirror of the faultless mind.
No sullen weed attracts the glance of scorn,
No blooming charm conceals the envious thorn.
With pity's dew the eye of radiance flows,
With LEARNING's gem the breast of beauty glows.

4. Happy the child whose green unpractis'd years
The guiding hand of parent-fondness rears,
To rich instruction's ample field removes,
Prunes every fault, and every worth improves;
Till the young mind unfolds each secret charm,
With genius bright, with cherish'd virtue warm;
Like the Spring's boast the lovely plant shall rise
In grateful odors to the nurturing skies.

5. But the neglected being of a day,
Who careless wastes the morn of life away,
Though deck'd in lavish nature's blooming dyes,
The scorn of wisdom, and of fools the prize,
Glares in disgrace, in powerless beauty mourns,
While from her view the eye of JUDGMENT turns.

6. So the light Poppy fills the flow'ry scene,
Vain of her streaked robe, and painted mien;
In life's short spring each transient grace displays,
And flaunts enamor'd of the coxcomb's gaze.
Yet should THE WISE approach her tawdry bower,
And lend his bosom to the phantom flower,
No latent sweets refreshing powers dispense,
But drowsy dulness veils the sick'ning sense:
Till in disgust he spurns her lifeless charms,
And flings them rifled from his loathing arms.

ADVICE TO A YOUNG TRADESMAN.

REMEMBER that time is money. He who can earn ten shillings a day by his labor, and goes abroad, or sits idle one-half of that day, though he spend but sixpence during his diversion or idleness, ought not to reckon *that* the only expense; he has really spent, or rather thrown away, five shillings besides.

2. Remember that credit is money. If a man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it during that time. This amounts to a considerable sum where a man has good and large credit, and makes good use of it.

3. Remember that money is of a prolific, generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six; turned again, it is seven and three pence; and so on till it becomes a hundred pounds. The more there is of it, the more it produces every turning, so that the profits rise quicker and quicker.

4. Remember that six pounds a year is but a groat a day. For this little sum (which may be daily wasted either in time or expense, unperceived) a man of credit may, on his own security, have the constant possession and use of a hundred pounds. So much in stock, briskly turned by an industrious man, produces great advantage.

5. Remember this saying, "The good paymaster is lord of another man's purse." He who is known to pay punctually and exactly at the time he promises, may at any time and on any occasion, raise all the money his friends can spare. This is sometimes of great use.

6. After industry and frugality, nothing contributes more to the raising of a young man in the world, than punctuality and justice in all his dealings; therefore never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse forever.

7. The most trifling actions which affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes easy six months longer.

8. But

8. But if he ſees you at a billiard table, or hears your voice at a tavern, when you ſhould be at work, he ſends for his money the next day; demands it before he can receive it in a lump.

9. It ſhows, beſides, that you are mindful of what you owe; it makes you appear a careful, as well as an honeſt man, and that ſtill increaſes your credit.

10. Beware of thinking all your own that you poſſeſs, and of living accordingly. It is a miſtake that many people who have credit fall into. To prevent this, keep an exact account, for ſome time, both of your expenſes and your income.

11. If you take the pains at firſt to mention particulars, it will have this good effect; you will diſcover how wonderfully, ſmall, trifling expenſes mount up to large ſums, and will diſcern what might have been, and may for the future be ſaved, without occaſioning any great inconvenience.

12. In ſhort, the way to wealth, if you deſire it, is as plain as the way to market. It depends chiefly on two words, *induſtry* and *frugality*; that is, waſte neither time nor money, but make the beſt uſe of both. Without induſtry and frugality, nothing will do, and with them, every thing will do.

13. He, who gets all he can honeſtly, and ſaves all he gets (neceſſary expenſes excepted) will certainly become *rich*; if that Being, who governs the world, to whom all ſhould look for a bleſſing on their honeſt endeavors, doth not, in his wiſe providence, otherwiſe determine.

PARENTAL AFFECTION. STORY OF THE BEAR.

THE white bear of Greenland and Spitſbergen is conſiderably larger than the brown bear of Europe, or the black bear of America. This bear is often ſeen on floats of ice, ſeveral leagues at ſea. The following is copied from the journal of a voyage, for making diſcoveries towards the North-Pole.

2. Early in the morning, the man at the maſt head, gave notice that three bears were making their way very faſt over the ice, and directing their courſe towards the ſhip. They had probably been invited by the blubber of a ſea-horſe, which the men had ſet on fire, and which was burning on the ice at the time of their approach.

3. They proved to be a ſhe bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the fleſh of the ſea-horſe, which remained unconſumed, and ate it voraciouſly.

4. The crew from the ſhip threw great pieces of the fleſh, which they had ſtill left, upon the ice, which the old bear carried away ſingly, laid every piece before her cubs; and, dividing them, gave each a ſhare, reſerving but a ſmall portion to herſelf. As ſhe was carrying away the laſt piece, they levelled their muſkets at the cubs, and ſhot them both dead; and in her retreat, they wounded the dam, but not mortally.

5. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern manifeſted by this poor beaſt, in the moments of her expiring young. Though ſhe was ſorely wounded, and could but juſt crawl to the place where they lay, ſhe carried the lump of fleſh ſhe had fetched away, as ſhe had done the others before, tore it in pieces, and laid it down before them; and when ſhe ſaw they refuſed to eat, ſhe laid her paws firſt upon one, and then upon the other, and endeavored to raiſe them up.

6. All this while it was piteous to hear her moan. When ſhe found ſhe could not ſtir them, ſhe went off; and when at ſome diſtance, looked back and moaned; and that not availing to entice them away, ſhe returned, and ſmelling around them, began to lick their wounds.

7. She went off a ſecond time, as before; and having crawled a few paces, looked again behind her, and for ſome time ſtood moaning. But ſtill her cubs not riſing to follow her, ſhe returned to them again, and with ſigns of inexpreſſible fondneſs, went round one and round the other, pawing them, and moaning.

8. Finding at laſt that they were cold and lifeleſs, ſhe raiſed her head toward the ſhip, and growled her reſentment

ment at the murderers; which they returned with a volley of muſket balls. She fell between her cubs, and died licking their wounds.

9. What child can read this intereſting ſtory, and not feel in his heart the warmeſt emotions of gratitude, for the ſtronger and more permanent tenderneſs he has experienced from his parents; while, at the ſame time, he feels his diſpleaſure ariſing towards thoſe who treat with wanton barbarity any of the brute creation?

THE VICTIM. AN INDIAN STORY.

THE tragical death of an Indian of the *Collapiſſa* nation, (ſays a gentleman) who ſacrificed himſelf for his country and ſon, I have always admired, as diſplaying the greateſt heroiſm, and placing human nature in the nobleſt point of view.

2. A *Chactaw* Indian, having one day expreſſed himſelf in the moſt reproachful terms of the French, and called the *Collapiſſas* their dogs and their ſlaves, one of this nation, exaſperated at his injurious expreſſions, laid him dead upon the ſpot.

3. The *Chactaws*, the moſt numerous and the moſt warlike tribe on the continent, immediately flew to arms. They ſent deputies to New-Orleans to demand from the French governor the head of the ſavage, who had fled to him for protection.

4. The governor offered preſents as an atonement, but they were rejected with diſdain; and they threatened to exterminate the whole tribe of the *Collapiſſas*. To pacify this fierce nation, and prevent the effuſion of blood, it was at length found neceſſary to deliver up the unhappy Indian.

5. The Sieur Ferrand, commander of the German poſts, on the right of the Miſſiſippi, was charged with this melancholy commiſſion. A rendezvous was, in conſequence, appointed between the ſettlement of the *Collapiſſas* and the German poſts, where the mournful ceremony was conducted in the following manner.

The

6. The Indian victim, whose name was *Mingo*, was produced. He rose up, and, agreeably to the custom of the people, harangued the assembly to the following purpose.

7. "I am a true man; that is to say, I fear not death; but I lament the fate of my wife and four infant children, whom I leave behind in a very tender age. I lament too my father and my mother, whom I have long maintained by hunting. Them, however, I recommend to the French, since, on their account, I now fall a sacrifice."

8. Scarcely had he finished this short and pathetic harangue, when the old father, struck with the filial affection of his son, arose, and thus addressed himself to his audience.

9. "My son is doomed to death: but he is young and vigorous, and more capable than I, to support his mother, his wife, and four infant children. It is necessary, then, that he remain upon the earth to protect and provide for them. As for me who draw towards the end of my career, I have lived long enough. May my son attain to my age, that he may bring up my tender infants. I am no longer good for any thing; a few years more or less are to me of small importance. I have lived as a man. I will die as a man. I therefore take the place of my son."

10. At these words, which expressed his paternal love and greatness of soul in the most touching manner, his wife, his son, his daughter-in-law, and the little infants, melted into tears around this brave, this generous old man. He embraced them for the last time, exhorted them to be ever faithful to the French, and to die rather than betray them by any mean treachery unworthy of his blood. "My death," concluded he, "I consider necessary for the safety of the nation, and I glory in the sacrifice."

11. Having thus delivered himself, he presented his head to the kinsman of the deceased *Chactaw*; and they accepted it. He then extended himself over the trunk of a tree, when, with a hatchet, they severed his head from his body.

12. The French, who assisted at this tragedy, could not contain their tears, whilst they admired the heroic constancy of this venerable old man; whose resolution bore a resemblance to that of the celebrated Roman orator, who, in the time of the triumvirate, was concealed by his son.

13. The

13. The young man was moſt cruelly tortured in order to force him to diſcover his father, who, not being able to endure the idea, that a ſon ſo virtuous and ſo generous, ſhould thus ſuffer on his account, went and preſented himſelf to the murderers, and begged them to kill him and ſave his ſon.

14. The ſon conjured them to take *his* life, and ſpare the age of his father; but the ſoldiers, more barbarous than the ſavages, butchered them both on the ſpot.

THE ART OF PLEASING.

I HAVE often lamented, that they, who have taken the moſt pains to recommend an attention to the art of pleaſing, have urged it only on the mean motives of ſelf-intereſt.

2. In order to attain the power of pleaſing, they have recommended flattery and deceit; and though they have required in their pupils the appearances of many good qualities, they have not inſiſted on any ſubſtantial or conſiſtent virtue.

3. It is my wiſh to exalt this amiable talent of pleaſing to the rank of a virtue founded on principle, and on the beſt diſpoſitions of human nature. I would ſeparate it from thoſe varniſhed qualities, which, like whited ſepulchres, are but a diſguiſe for internal deformity.

4. A ſtudent of the art of pleaſing, as it is taught in the ſchool of faſhion, is all ſoftneſs and plauſibility, all benevolence and generoſity, all attention and aſſiduity, all gracefulneſs and gentility. Such is the external appearance; but compare it with his private life, with thoſe actions which paſs unſeen, and you will find it by no means correſpondent.

5. You will uſually find a hard heart, meanneſs, ſelfiſhneſs, avarice, and a total want of thoſe principles from which alone true benevolence, ſincere friendſhip, and gentleneſs of diſpoſition can originate. You will, indeed, find even the appearances of friendſhip and benevolence proportioned to the ſuppoſed riches and rank of him whoſe favor and patronage are cultivated. 6. It

6. It is a favorite maxim with those who teach the art of pleasing, that if you desire to please, you can scarcely fail to please. But what motive, according to their doctrine, is to excite this desire? A wish to render all with whom you converse subservient to your interested purposes of avarice or ambition.

7. It is a mean and despicable motive, when made the sole and constant principle of conversation and behavior. If this life is the whole of our existence; if riches and civil honors are the chief good; if truth, honor, and generosity, are but names to adorn declamation; then, indeed, they who practise the art of pleasing, according to the vulgar idea of it, are, after all, the truly, and the only wise.

8. But let us not think so meanly of the world and its Creator; and if our favorable opinion of things be an error, it is not only pardonable, but glorious; and a generous man will say, like the noble ancient, he had rather err with a Socrates and a Plato, than be right with a Machiavel.

9. But, indeed, the virtues and the graces are much nearer allied, than they who are strangers to the virtues are willing to acknowledge. There is something extremely beautiful in all the moral virtues, clearly understood and properly reduced to practice.

10. Religion is also declared to be full of pleasantness, in that volume in which its nature is described with the greatest authenticity. It must indeed be allowed, that he who is actuated in his desire of pleasing by morality and religion, may very properly add all the embellishments of external gracefulness; and he may rest assured, that the sincerity of his principles, and the goodness of his character, will insure a degree of success in his attempts to please, which a false pretender, with all his duplicity, can never obtain.

11. If true politeness consists in yielding some of our own pretensions to the self-love of others, in repressing our pride and arrogance, and in a gentleness of sentiment and conduct, surely nothing can be more conducive to it than a religion which every where recommends brotherly love, meekness, and humility.

12. I know not how paradoxical my opinion might appear to the fashionable clubs at St. James', or to the pro-

fessed

feſſed men of the world, or to the proficient in what I call the *inſincere* art of pleaſing; but I cannot help thinking, that a true Chriſtian, one who thinks and acts, as far as the infirmity of his nature will permit, conſiſtently with the principles of his religion, poſſeſſes qualities more capable of pleaſing, than any of thoſe which are ſaid ſo eminently to have diſtinguiſhed a Marlborough and a Bollingbroke.

13. The pious and amiable Mr. N—— ſeems to me to have deſerved the epithet of all-accompliſhed, much better than he to whom it has been ſo often applied; and if we may judge of his writings, and the accounts given of his life, as on the one hand, there never was a better Chriſtian, ſo, on the other, there never appeared a more polite gentleman.

14. It is evident he derived his art of pleaſing, not from a ſtudy of the world, or practiſing the tricks of the little worldling, but from the lovely qualities recommended in the goſpel, and from an imitation of the humble Jeſus.

15. They who ſtudy the art of pleaſing would perhaps ſmile were an inſtructor to refer them, for the beſt rules which have ever been given, to the ſermon on the mount.

16. It is however certain, that the art of pleaſing, which is founded on ſincere principles, derived from religion and morality, is as far ſuperior to that falſe art, which conſiſts only in ſimulation and diſſimulation, as the fine brilliancy of the real diamond excels the luſtre of French paſte; or as the roſeate hue on the cheek of Hebe, the painted viſage of a haggard courtezan.

17. The inſincere art of pleaſing reſembles the inferior ſpecies of timber in a building, which, in order to pleaſe the eye, requires the aſſiſtance of paint; but the art which is founded on ſincerity, is more like that which diſplays far greater beauty in the variety and richneſs of its own native veins and color.

18. A ſhort time, or a ſlight touch, deſtroys the ſuperficial beauty of the one; while the other acquires new graces from the hand of time.

19. The rules and doctrines of religion and morality tend to correct all the malignant qualities of the heart; ſuch as envy, malice, pride, and reſentment. In doing this, they cut off the very ſource of diſagreeable behavior.

20. Morality

20. Morality and religion inculcate whatever is juſt, mild, moderate, candid, and benevolent. In doing this, they effectually promote a ſyſtem of manners, which, without any ſiniſter deſign in the perſon who poſſeſſes them, cannot fail of being agreeable.

21. If to theſe ſubſtantial powers of pleaſing are added the laſt poliſh of a graceful deportment, the habits acquired in good company, an acquaintance with men and manners, a taſte for polite arts and polite books, no other requiſites will be wanting to perfect the art, and form an all-accompliſhed character.

22. A man will not be under the neceſſity of hurting his conſcience and reputation in cultivating, I know not what, of a deceitful and affected behavior. He may be at once pleaſing and reſpectable, and grow in favor with men, without offending God.

EXAMPLE OF JUSTICE AND MAGNANIMITY.

AMONG the ſeveral virtues of Ariſtides, that for which he was moſt renowned was juſtice; becauſe this virtue is of moſt general uſe, its benefits extending to a great number of perſons, as it is the foundation, and in a manner the ſoul, of every public office and employment.

2. Themiſtocles, having conceived the deſign of ſupplanting the Lacedemonians, and of taking the government of Greece out of their hands, in order to put it into thoſe of the Athenians, kept his eye and his thoughts continually fixed upon that great project; and as he was not very nice or ſcrupulous in the choice of his meaſures, whatever tended towards accompliſhing the end he had in view, he looked upon as juſt and lawful.

3. On a certain day, he declared in a full aſſembly of the people, that he had a very important deſign to propoſe; but that he could not communicate it to the people, becauſe its ſucceſs required it ſhould be carried on with the greateſt ſecrecy; he therefore deſired they would appoint a perſon to whom he might explain himſelf upon the matter in queſtion.

4. Ariſtides

4. Ariſtides was unanimouſly fixed upon by the whole aſſembly, who referred themſelves entirely to his opinion of the affair; ſo great a confidence had they both in his probity and prudence.

5. Themiſtocles, therefore, having taken him aſide, told him the deſign which he had conceived was to burn the fleet belonging to the reſt of the Grecian ſtates, which then lay in a neighboring port; and by this mean Athens would certainly become miſtreſs of all Greece.

6. Ariſtides hereupon returned to the aſſembly, and only declared to them, that indeed nothing could be more advantageous to the commonwealth than Themiſtocles' project; but at the ſame time, nothing in the world could be more unjuſt. All the people unanimouſly ordained that Themiſtocles ſhould entirely deſiſt from his project.

THE DUELLISTS.

SCENE BETWEEN EDWARD AND HENRY.

Edward. HARRY, at your requeſt, I meet you here, and aſk an explanation.

Henry. My buſineſs with you is of ſuch a nature as needs no prologue. I demand of you in direct terms, and expect a categorical anſwer, whether you wrote the piece ſigned *Horatio* in yeſterday's gazette?

Ed. I did.

Hen. It is ſaid by ſome that your pointed ſatire was aimed at *me*. I next demand, whether that be true or not?

Ed. My ſatire was not pointed but at a vice which every where prevails. And whoever ſays I aimed at you, or any individual, aſſerts an impious falſehood. However, if you think that any part is applicable to yourſelf, you are welcome to receive it. Or, according to the proverb, "If the garment fits you, you may wear it."

Hen. From various circumſtances, it appears evident you aimed at me. And give me leave to tell you, you have touched a tender point; I mean my *honor*. You have fixed a ſtain upon my character which nothing but blood has power to waſh away. I therefore requeſt that

you chooſe your weapon, appoint your place, and meet me before we ſleep.

Ed. I am ready to fight you, boaſting hero, with any weapon, and at any time and place you chooſe.

Hen. Go then and prepare, and meet me here with your ſecond, in half an hour. [*Exit Henry.*]

Ed. [*Alone.*] Where has my courage fled? In ſpite of all my efforts, the blood chills in my veins, and my trembling limbs will ſcarce ſupport me. Am I a coward then? No, Heaven forbid it. Shame, honor, manhood forbid it. When my country called me to the field of battle, when I faced the cannon's mouth, and heard its thunder, never did I ſuffer a joint to tremble. Why then do I tremble now? and what gave courage in ſuch ſcenes of danger? That was a righteous cauſe, and if I fell, I fell where duty called me. If my preſent cauſe be good, why tremble? if bad, why am I engaged in it? Some ſecret whiſperer tells me to forbear. But, ah! it is too late. I have accepted the challenge, and now I can't go back. O Heaven direct me! Heaven, did I ſay? I have already renounced Heaven. Muſt I periſh then? No; I *will* have courage to be called a coward. I will refuſe to fight, and hazard the conſequence. All the ignominious epithets the world can heap upon me will never half equal the tormenting ſtings of a wounded conſcience. [*Enter Henry.*]

Hen. You are come in time; but where is your ſecond, Sir, and where your arms?

Ed. Arms and a ſecond I need not. Cannot this cauſe be ſettled on ſome friendly terms? Shall we preſumptuouſly dare to ſtrike a blow which endleſs ages never can retrieve?

Hen. Coward, daſtard; poor faint-hearted wretch! I deſpiſe you from my ſoul, and ſpurn you from my preſence.

Ed. Had I not reaſons of eternal weight to keep my temper, I fear you would ſtand in danger. But you have nothing to fear; for I have reſolved to lay aſide revenge and fly to reaſon. You may call me what you pleaſe, daſtard or coward. I condemn myſelf in terms the moſt ſevere, for being ſo weak, ſo baſe, as to accept your mad propoſal. It is not courage, my friend, to dare Omnipotence; it is downright preſumption. True courage is never to be found

found in raſh adventures; nor can that be called *honor* which arms one friend againſt another in a private quarrel. I tremble when I think what a precipice I have eſcaped.

Hen. Edward, you have touched me in the niceſt point. You have diſgraced my name, and I will not bear it. My heart is fixed upon revenge, and I am reſolved to have it.

Ed. If I have wronged you, the law is open; take what ſatisfaction that will give you.

Hen. The law ſeldom does juſtice in ſuch a caſe as this.

Ed. I yield to the law, and ſhall be content with whatever ſatisfaction that will give you. But if you are not ſuited with that, and ſtill are bent upon revenge, ſtrike at this heart; plunge your dagger into this boſom. My heart's blood ſhall run freely; but my conſcience I cannot violate.

Hen. Go, ſcoundrel; if you will not give me ſatisfaction in the only way which *honor* dictates, expect to feel the horſewhip, when there are none to help you, or be your witneſſes.

Ed. That we defend ourſelves, when we are aſſaulted, is nature's law. Be it known to you, I heed not your threats; nor ſhall I ever take one ſtep more or leſs to avoid you. And if you, like a ruffian, attack me, and I do not manfully defend myſelf, then call me coward.

Hen. Edward, you muſt be ſenſible that you have injured me, and ought to make me ſatisfaction. I aſk for nothing but what is *honorable.* And, ſince we have gone thus far, if we now refuſe to fight, the world will call us both cowards; and who can endure it?

Ed. Is this your courage then! What, afraid to bear, for a few days, the ſcoffs and ſneers of knaves and fools! How will you dare to meet your final Judge; to be tried by Him before aſſembled worlds, and then condemned to everlaſting woe? I am not conſcious of the leaſt deſign to do you wrong; but this I own with ſhame and deepeſt ſorrow, that I liſtened in the leaſt degree to your deſperate propoſal of arming myſelf to ſhed your blood. But I now declare, that I hold in utter deteſtation and foul abhorrence, the ſavage cuſtom of deciding quarrels by murderous duelling.

Hen. My friend, you have convinced me. Give me your hand. I own my fault, and muſt acknowledge you to be

be a man of real courage. I admire your firmness, and confess that it is a barbarous custom which stamps this cruel practice with the name of *honor*. My friend, you have preserved my life; and language is too feeble to express the grateful sensations of my heart for such a kindness.

SPEECH OF MR. PITT IN THE BRITISH PARLIAMENT, ON THE SUBJECT OF THE SLAVE TRADE.

SIR,

WHILE I regret the ill success which has hitherto attended my efforts on this subject, I am consoled with the thought that the house has now come to a resolution declarative of the infamy of the slave trade.

2. The only question now is, on the continuance of this traffic, a traffic of which the very thought is beyond all human endurance; a traffic which even its friends think so intolerable that it ought to be crushed. Yet the abolition of it is to be resolved into a question of expediency.

3. Its advocates, in order to continue it, have deserted even the principles of commerce; so that, it seems, a traffic in the liberty, the blood, the life of human beings, is not to have the advantages of the common rules of arithmetic, which govern all other commercial dealings.

4. The point now in dispute is the continuance for one year. As to those who are concerned in this trade, a year will not be of any consequence; but will it be of none to the unhappy slaves? It is true, that in the course of commercial concerns in general, it is said sometimes to be beneath the magnanimity of a man of honor to insist on a scrupulous exactness, in his own favor, upon a disputed item in accounts.

5. But does it make any part of our magnanimity to be exact in our own favor in the traffic of human blood? If I could feel that any calculation upon the subject were to be made in this way, the side on which I should determine, would be in favor of the unhappy sufferers; not of those who oppressed them.

6. But

6. But this one year is only to ſhow the planters that Parliament is willing to be liberal to them! Sir, I do not underſtand complimenting away the lives of ſo many human beings. I do not comprehend the principle on which a few individuals are to be complimented, and their minds ſet at reſt, at the expenſe and total ſacrifice of the intereſt, the ſecurity, the happineſs of a whole quarter of this world, which, from our foul practices, has, for a vaſt length of time, been a ſcene of miſery and horror.

7. I ſay, becauſe I feel, that in continuing this trade, you are guilty of an offence beyond your power to atone for; and by your indulgence to the planters, thouſands of human beings are to be conſigned to miſery.

8. Every year in which you continue this trade, you add thouſands to the catalogue of miſery, which, if you could behold in a ſingle inſtance, you would revolt with horror from the ſcene; but the ſize of the miſery prevents you from beholding it. Five hundred out of one thouſand who are obtained in this traffic periſh in this ſcene of horror; and are brought miſerable victims to their graves.

9. The remaining part of this wretched group are tainted both in body and mind, covered with diſeaſe and infection, carrying with them the ſeeds of peſtilence and inſurrection to your iſlands.

10. Let me then aſk the houſe, whether they can derive any advantage from theſe doubtful effects of a calculation on the continuance of the traffic? and whether two years will not be better than three for its continuance?

11. For my part, I feel the infamy of the trade ſo heavily, the impolicy of it ſo clearly, that I am aſhamed not to have been able to have convinced the houſe to abandon it altogether at an inſtant; to pronounce with one voice the immediate and total abolition. There is no excuſe for us. It is the very depth of juſtice to utter a ſyllable in ſupport of it.

12. I know, Sir, I ſtate this ſubject with warmth. I feel it is impoſſible for me not to do ſo; or if it were, I ſhould deteſt myſelf for the exerciſe of moderation. I cannot, without ſuffering every feeling and every paſſion that ought to riſe in the cauſe of humanity to ſleep within me, ſpeak coolly upon ſuch a ſubject. And did they feel as I think they ought, I am ſure the deciſion of the houſe

would be with us for a total and immediate abolition of this abominable traffic.

13. In short, unless I have misunderstood the subject, and unless some reasons should be offered, much superior to any I have yet heard, I shall think it the most singular act that ever was done by a deliberative assembly, to refuse to assent to the proposed amendment. It has been by a resolution declared to be the first object of their desire, the first object of their duty, and the first object of their inclination.

THE SLAVES. AN ELEGY.

IF late I paused upon the twilight plain
Of Fontenoy, to weep the *free-born* brave;
Sure fancy now may cross the western main,
And melt in sadder pity for the *slave*.

2. Lo! where to yon plantation drooping goes
A sable herd of human kind; while near
Stalks a pale despot, and around him throws
The scourge, that wakes, that punishes the tear.

3. O'er the far beach the mournful murmur strays,
And joins the rude yell of the tumbling tide,
As faint they labor in the solar blaze,
To feed the luxury of British pride!

4. E'en at this moment, on the burning gale
Floats the weak wailing of the female tongue;
And can that sex's softness nought avail?
Must feeble woman shriek amid the throng?

5. O cease to think, my soul! what thousands die
By suicide, and toil's extreme despair;
Thousands, who never rais'd to Heaven the eye,
Thousands, who fear'd no punishment, but here.

6. Are drops of blood the horrible manure,
That fills with luscious juice the teeming cane?
And must our fellow-creatures thus endure,
For traffic vile, th' indignity of pain?

7. Yes, their keen sorrows are the sweets we blend
With the green bev'rage of our morning meal,
The while to love meek mercy we pretend,
[1] *fictitious* ills affect to feel.

8. Yes

[1] *fictitious* ills affect to feel.

8. Yes 'tis their anguish mantles in the bowl,
Their sighs excite the Briton's drunken joy;
Those ignorant suff'rers know not of a soul,
That we *enlighten'd*, may its hopes destroy.

9. And there are men, who, leaning on the *laws*,
What they have purchas'd, claim a right to hold.
Curs'd be the tenure, curs'd its cruel cause;
Freedom's a dearer property than gold!

10. And there are men, with shameless front have said,
"That nature form'd the negroes for disgrace;
"That on their limbs subjection is display'd;
"The doom of slav'ry stamp'd upon their face."

11. Send your stern gaze from Lapland to the line,
And ev'ry region's natives fairly scan,
Their forms, their force, their faculties combine,
And own the vast variety of man!

12. Then why suppose *yourselves* the chosen few,
To deal oppression's poison'd arrows round;
To gall, with iron bonds, the weaker crew,
Enforce the labor, and inflict the wound?

13. 'Tis sordid int'rest guides you. Bent on gain,
In profit only can ye reason find;
And pleasure too; but urge no more in vain,
The selfish subject, to the social mind.

14. Ah! how can he, whose daily lot is grief,
Whose mind is vilify'd beneath the rod,
Suppose his Maker has for him relief?
Can he believe the tongue that speaks of God?

15. For when he sees the female of his heart,
And his lov'd daughters, torn by lust away,
His sons, the poor inheritors of smart—
—Had he religion, think ye, he could pray?

16. Alas! he steals him from the loathsome shed,
What time moist midnight blows her venom'd breath,
And musing, how he long has toil'd and bled,
Drinks the dire balsam of consoling death!

17. Haste, haste, ye winds, on swiftest pinions fly,
Ere from this world of misery he go,
Tell him his wrongs bedew a nation's eye,
Tell him Britannia blushes for his woe!

18. Say, that in future, *negroes shall be blest,*
Rank'd e'en as men, and men's just rights enjoy;
Be neither sold, nor purchas'd, nor oppress'd,
No grief shall wither, and no stripes destroy!

19. Say that fair freedom bends her holy flight
To cheer the infant, and console the sire;
So shall he, wond'ring, prove, at last, delight,
And in a throb of ecstacy expire.

20. Then shall proud Albion's crown, where laurels twine,
Torn from the bosom of the raging sea,
Boast, 'midst the glorious leaves, a gem divine,
The radiant gem of pure humanity!

THE HUMANE INDIAN.

AN Indian, who had not met with his usual success in hunting, wandered down to a plantation among the back settlements in Virginia; and seeing a planter at his door, asked for a morsel of bread, for he was very hungry. The planter bid him begone, for he would give him none.

2. Will you give me a cup of your beer? said the Indian. No, you shall have none here, replied the planter. But I am very faint, said the savage. Will you give me only a draught of cold water? Get you gone, you Indian dog; you shall have nothing here, said the planter.

3. It happened some months after, that the planter went on a shooting party up into the woods, where, intent upon his game, he missed his company, and lost his way; and night coming on, he wandered through the forest, till he espied an Indian wigwam.

4. He approached the savage's habitation, and asked him to show him the way to a plantation on that side the country. It is too late for you to go there this evening, Sir, said the Indian; but if you will accept of my homely fare, you are welcome.

5. He then offered him some venison, and such other refreshment as his store afforded, and having laid some bearskins for his bed, he desired that he would repose him-

self

ſelf for the night, and he would awake him early in the morning, and conduct him on his way.

6. Accordingly in the morning they ſet off, and the Indian led him out of the foreſt, and put him into the road which he was to purſue; but juſt as they were taking leave, he ſtepped before the planter, and turning round, ſtaring full in his face, aſked him, whether he recollected his features. The planter was now ſtruck with ſhame and confuſion, when he recogniſed, in his kind protector, the Indian whom he had ſo harſhly treated.

7. He confeſſed that he knew him, and was full of excuſes for his brutal behavior; to which the Indian only replied; When you ſee poor Indians fainting for a cup of cold water, don't ſay again, "Get you gone, you Indian dog." The Indian then wiſhed him well on his journey, and left him. It is not difficult to ſay which of theſe two had the beſt claim to the name of Chriſtian.

THE MAMMOTH.

OF all the quadrupeds which have hitherto been deſcribed, the Mammoth is undoubtedly much the largeſt. This animal is not known to have an exiſtence any where at preſent. We judge of it only from its bones and ſkeletons, which are of an unparalleled ſize, and are found in Siberia, Ruſſia, Germany, and North-America.

2. On the Ohio, and in many places farther north, tuſks, grinders, and ſkeletons, which admit of no compariſon with any other animal at preſent known, are found in vaſt numbers; ſome lying on the ſurface of the earth, and ſome a little below it.

3. A Mr. Stanley, taken priſoner by the Indians near the mouth of the Teneſee, relates, that, after being tranſferred from one tribe to another, he was at length carried over the mountains weſt of the Miſſouri to a river which runs weſtwardly; that theſe bones abounded there; and that the natives ſaid the animal was ſtill exiſting in the northern parts of their country.

4. A delegation of warriors from the Deleware tribe having visited the governor of Virginia, during the late revolution, on matters of business; after these had been discussed and settled in council, the governor asked them some questions relative to their country, and, among others, what they knew or had heard of the animal whose bones were found at the Salt-licks on the Ohio.

5. The chief speaker immediately put himself into an attitude of oratory, and with a pomp suited to what he conceived the elevation of his subject, informed him, that it was a tradition handed down from their fathers, "That in ancient times, a herd of these tremendous animals came to the Big-bone-licks, and began a universal destruction of the bears, deer, elks, buffaloes, and other animals, which had been created for the use of the Indians.

6. "That the Great Man above, looking down and seeing this, was so enraged that he seized his lightning, descended to the earth, seated himself on a neighboring mountain, on a rock, on which his seat and the print of his feet are still to be seen, and hurled his bolts among them, till the whole were slaughtered, except the big bull, who, presenting his forehead to the shafts, shook them off as they fell; but missing one at length, it wounded him in the side; whereon, springing round, he bounded over the Wabash, the Illinois, and finally over the great lakes, where he is living at this day."

DIALOGUE BETWEEN MRS. CARELESS AND MRS. FRIENDLY, UPON FEMALE EDUCATION.

Mrs. Careless. GOOD morning, my dear Mrs. Friendly. I came to request your company in a walk; but I see you are engaged with a book; pray what is it?

Mrs. Friendly. It is a treatise on female education, which pleases me much; and will, with domestic avocations, deprive me of the pleasure of walking with you this morning.

Mrs. Care. And what have you to do with treatises on education? I seldom read any thing, and never books of that

that kind. I should as soon think of plodding through a volume of old sermons.

Mrs. Fr. I assure you, I consider the education of youth, females in particular, to be a matter of the first importance; and I take great pleasure in reading the observations of ingenious writers on the subject. I have children, in whose welfare, I need not tell you, I am deeply interested; and their happiness or misery, their honor or infamy, entirely depend, in my opinion, on the principles and habits they acquire in youth, whilst the mind is tender, and the voice of instruction sinks deep.

Mrs. Care. But cannot children be educated, unless their parents read books on the subject?

Mrs. Fr. Certainly they can, if the parents are themselves qualified for the task. But I find it a difficult and delicate business, and therefore I have recourse to the wise and experienced for assistance in conducting it.

Mrs. Care. The assistance of the dancing, music, and drawing masters, is all I require for my children. They shall indeed know something of reading, writing, and needle work; but to give them a *polite* education and make them accomplished is my aim.

Mrs. Fr. I fear, my dear Mrs. Careless, you do not distinguish the advantages, which arise from a useful rather than a polite education; since you speak with so much indifference of the former, and with such raptures of the latter.

Mrs. Care. Pray what are the mighty advantages of educating children in what you style a useful manner? I never yet saw them.

Mrs. Fr. Then you are no very strict observer. (I beg your pardon for speaking thus freely). But surely each day brings instances of its advantages; and each day shows the mischief of a contrary mode. The kind of education I mention is that which tends to give females well regulated minds and agreeable manners; and render them beloved, esteemed, and admired. For it is by no means necessary in order to this, that a young lady should be mistress of all polite accomplishments. They often belong to some of the most disgusting and insignificant of the sex. No, let parents form the growing mind to virtue, religion, and the calm pleasures of domestic life; at the same time

endeavoring

endeavoring that cheerfulneſs play round the heart, and innocent gaiety enliven the behavior. Let the habit of ſelf-government be early produced; for all the world conſpiring cannot make a woman happy who does not govern her paſſions. Let the firſt appearance of ſtubbornneſs in them be checked and reſiſted; and let them be taught cheerfully to deny themſelves every object of deſire, inconſiſtent with *reaſon, prudence,* or *virtue.* Thus cultured, their tempers will be ſweet and placid, and their manners gentle and engaging. If they be put under the care of tutors abroad, they will not be unteachable and refractory; and the preſence of their parents will not be neceſſary to make them behave with diſcretion and propriety.

Mrs. Care. Well, after their minds are thus taken care of, how would you have them further accompliſhed?

Mrs. Fr. They ſhould be well verſed in reading, writing, arithmetic, and Engliſh grammar. If their natural genius ſtrongly led them to poetry, painting, or muſic, and eaſy fortune admitted, it ſhould be indulged and cultivated; but by no means to ſuch a degree as to interrupt or ſuperſede domeſtic employments. For theſe require attention in a greater or leſs degree from every woman; and unleſs ſhe underſtand and diſcharge them according to her circumſtances, ſhe is contemptible and uſeleſs.

Mrs. Care. Fine accompliſhments, truly! a perfect ſkill in handling the broom and duſter! Mrs. Friendly, if you educate your children in this way, they will be ruined; they will be ſtrangers to the charms of dancing, dreſs and company. The graces will never condeſcend to adorn thoſe who are accuſtomed to the kitchen.

Mrs. Fr. My friend, I have no objection to dancing, dreſs and company, when they form not the chief object of ſolicitude and attention, and are cultivated merely as the recreation and ornaments of life, and not as the buſineſs and end of it. Be aſſured, a well furniſhed mind, a well governed temper, love of domeſtic pleaſures, and an inclination and capacity to purſue domeſtic employments, are the firſt requiſites in a woman, and the foundation of her reſpectability and enjoyment. Without theſe, though her graceful mien and dancing charm every eye, and her muſic be ſweeter than the harp of Orpheus, ſhe muſt be unhappy in herſelf,

5. Wearied with such fruitless attempts (which had brought the time to ten o'clock at night) Mr. Putnam tried once more to make his dog enter, but in vain; he proposed to his negro man to go down into the cavern and shoot the wolf. The negro declined the hazardous service.

6. Then it was that their master, angry at the disappointment, and declaring that he was ashamed of having a coward in his family, resolved himself to destroy the ferocious beast, lest she should escape through some unknown fissure of the rock.

7. His neighbors strongly remonstrated against the perilous enterprize; but he, knowing that wild animals were intimidated by fire, and having provided several strips of birch bark, the only combustible material which he could obtain, which would afford light in this deep and darksome cave, prepared for his descent.

8. Having, accordingly, divested himself of his coat and waistcoat, and having a long rope fastened round his legs, by which he might be pulled back, at a concerted signal, he entered, head foremost, with the blazing torch in his hand.

9. Having groped his passage till he came to a horizontal part of the den, the most terrifying darkness appeared in front of the dim circle of light afforded by his torch. It was silent as the house of death. None but monsters of the desert had ever before explored this solitary mansion of horror.

10. He cautiously proceeding onward, came to an ascent; which he slowly mounted on his hands and knees until he discovered the glaring eyeballs of the wolf, who was sitting at the extremity of the cavern. Startled at the sight of fire, she gnashed her teeth and gave a sullen growl.

11. As soon as he had made the necessary discovery, he kicked the rope as a signal for pulling him out. The people, at the mouth of the den, who had listened with painful anxiety, hearing the growling of the wolf, and supposing their friend to be in the most imminent danger, drew him forth with such celerity that he was stripped of his clothes, and severely bruised.

12. After he had adjusted his clothes, and loaded his gun with nine buck shot, [illegible] torch in one hand and the

the musket in the other, he descended a second time. When he drew nearer than before, the wolf assuming a still more fierce and terrible appearance, howling, rolling her eyes, snapping her teeth, and dropping her head between her legs, was evidently in the attitude and on the point of springing at him.

13. At this critical instant, he levelled and fired at her head. Stunned with the shock, and suffocated with the smoke, he immediately found himself drawn out of the cave. But having refreshed himself and permitted the smoke to dissipate, he went down the third time.

14. Once more he came within sight of the wolf, who appearing very passive, he applied the torch to her nose; and perceiving her dead, he took hold of her ears, and then kicking the rope (still tied round his legs) the people above, with no small exultation, dragged them both out together.

EXTRACT FROM DR. JOSEPH WARREN'S ORATION, DELIVERED AT BOSTON, MARCH 5, 1772.

THE voice of your fathers' blood cries to you from the ground, "My sons, scorn to be SLAVES!" In vain we met the frowns of tyrants; in vain we crossed the boisterous ocean, found a new world, and prepared it for the happy residence of liberty; in vain we toiled; in vain we fought; we bled in vain, if you our offspring want valor to repel the assaults of her invaders!

2. Stain not the glory of your worthy ancestors; but like them resolve never to part with your birthright. Be wise in your deliberations, and determined in your exertions for the preservation of your liberty.

3. Follow not the dictates of passion; but enlist yourselves under the sacred banner of reason; use every method in your power to secure your rights; at least prevent the curses of posterity from being heaped upon your memories.

4. If you, with united zeal and fortitude, oppose the torrent of oppression; if you feed the true fire of patriotism burning

burning in your breasts; if you, from your souls, despise the most gaudy dress which slavery can wear; if you really prefer the lonely cottage, whilst blest with liberty, to gilded palaces, surrounded with the ensigns of slavery, you may have the fullest assurance that tyranny, with her whole accursed train, will hide her hideous head in confusion, shame and despair.

5. If you perform your part, you must have the strongest confidence, that the same Almighty Being, who protected your pious and venerable forefathers, who enabled them to turn a barren wilderness into a fruitful field, who so often made bare his arm for their salvation, will still be mindful of their offspring.

6. May this Almighty Being graciously preside in all our councils. May he direct us to such measures as he himself shall approve, and be pleased to bless. May we ever be favored of God. May our land be a land of liberty, the seat of virtue, the asylum of the oppressed, "a name and a praise in the whole earth," until the last shock of time shall bury the empires of the world in undistinguished ruin!

Self-Interest.

Dialogue between two Neighbors.

Derby. GOOD morning, neighbor Scrapewell. I have half a dozen miles to ride to-day, and should be extremely obliged if you would lend me your grey mare.

Scrapewell. I should be happy, friend Derby, to oblige you; but am under a necessity of going immediately to the mill with three bags of corn. My wife wants the meal this very morning.

Der. Then she must want it still, for I can assure you the mill does not go to day. I heard the miller tell Will Davis that the water was too low.

Scrape. You don't say so? That is quite unlucky; for in that case, I shall be obliged to gallop off to town for the meal. My wife would comb my head for me, if I should neglect it.

Der. I can ſave you this journey. I have plenty of meal at home, and will lend your wife as much as ſhe wants.

Scrape. Ah! neighbor Derby, I am ſure your meal will never ſuit my wife. You can't conceive how whimſical ſhe is.

Der. If ſhe were ten times more whimſical than ſhe is, I am certain ſhe would like it; for you ſold it to me yourſelf, and you aſſured me it was the beſt you ever had.

Scrape. Yes, yes, that's true, indeed; I always have the *beſt* of every thing. You know, neighbor Derby, that no one is more ready to oblige than I am; but I muſt tell you the mare this morning refuſed to eat hay; and truly I am afraid ſhe will not carry you.

Der. Oh, never fear! I will feed her well with oats on the road.

Scrape. Oats! neighbor; oats are very dear.

Der. They are ſo indeed; but no matter for that. When I have a good job in view, I never ſtand for trifles.

Scrape. It is very ſlippery; and I am really afraid ſhe will fall and break your neck.

Der. Give yourſelf no uneaſineſs about that. The mare is certainly ſure-footed; and, beſides, you were juſt now talking yourſelf of galloping her to town.

Scrape. Well then, to tell you the plain truth, though I wiſh to oblige you with all my heart, my ſaddle is torn quite in pieces, and I have juſt ſent my bridle to be mended.

Der. Luckily, I have both a bridle and a ſaddle hanging up at home.

Scrape. Ah! that may be; but I am ſure your ſaddle will never fit my mare.

Der. Why then I'll borrow neighbor Clodpole's.

Scrape. Clodpole's! his will no more fit than yours does.

Der. At the worſt, then, I'll go to my good friend Squire Jones. He has half a ſcore of them; and I am ſure he will lend me one that will fit her.

Scrape. You know, friend Derby, that no one is more willing to oblige his neighbors than I am. I do aſſure you the beaſt ſhould be at your ſervice with all my heart; but ſhe has not been curried, I believe, for three weeks paſt.

paſt. Her foretop and mane want combing and cutting very much. If any one ſhould ſee her in her preſent plight, it would ruin the ſale of her.

Der. O! a horſe is ſoon curried, and my ſon Sam ſhall diſpatch her at once.

Scrape. Yes, very likely; but I this moment recollect the creature has no ſhoes on.

Der. Well, is there not a blackſmith hard by?

Scrape. What, that tinker of a Dobſon! I would not truſt ſuch a bungler to ſhoe a goat. No, no; none but uncle Tom Thumper is capable of ſhoeing my mare.

Der. As good luck will have it then, I ſhall paſs right by his door.

Scrape. [*Calling to his ſon.*] Timothy, Timothy. Here's neighbor Derby, who wants the loan of the grey mare to ride to town to day. You know the ſkin was rubbed off her back laſt week a hand's breadth or more. [*He gives Tim a wink.*] However, I believe ſhe is well enough by this time. You know, Tim, how ready I am to oblige my neighbors. And, indeed, we ought to do all the good we can in this world. We muſt certainly let neighbor Derby have her, if ſhe will poſſibly anſwer his purpoſe. Yes, yes; I ſee plainly by Tim's countenance, neighbor Derby, that he's diſpoſed to oblige you. I would not have refuſed you the mare for the worth of her. If I had, I ſhould have expected you would have refuſed me in your turn. None of my neighbors can accuſe me of being backward in doing them a kindneſs. Come, Timothy, what do you ſay?

Tim. What do I ſay, father! Why, I ſay, Sir, that I am no leſs ready than you are to do a neighborly kindneſs. But the mare is by no means capable of performing the journey. About a hand's breadth did you ſay, Sir! Why the ſkin is torn from the poor creature's back, of the bigneſs of your great brimm'd hat. And, beſides, I have promiſed her, as ſoon as ſhe is able to travel, to Ned Saunders, to carry a load of apples to the market.

Scrape. Do you hear that, neighbor? I am very ſorry matters turn out thus. I would not have diſobliged you for the price of two ſuch mares. Believe me, neighbor Derby, I am really ſorry for your ſake, that matters turn out thus.

Der.

Der. And I as much for yours, neighbor Scrapewell; for to tell you the truth, I received a letter this morning from Mr. Griffin, who tells me if I will be in town this day, he will give me the refusal of all that lot of timber which he is about cutting down upon the back of cobble-hill; and I intended you should have shared half of it, which would have been not less than fifty dollars in your pocket. But—

Scrape. Fifty dollars, did you say!

Der. Ay, truly did I; but as your mare is out of order, I'll go and see if I can get old Roan the blacksmith's horse.

Scrape. Old Roan! My mare is at your service, neighbor. Here, Tim, tell Ned Saunders he can't have the mare. Neighbor Derby wants her; and I won't refuse so good a friend any thing he asks for.

Der. But what are you to do for meal?

Scrape. My wife can do without it this fortnight, if you want the mare so long.

Der. But then your saddle is all in pieces.

Scrape. I meant the old one. I have bought a new one since, and you shall have the first use of it.

Der. And you would have me call at Thumper's and get her shod?

Scrape. No, no; I had forgotten to tell you, that I let neighbor Dobson shoe her last week by way of trial; and to do him justice, I must own he shoes extremely well.

Der. But if the poor creature has lost so much skin from off her back——

Scrape. Poh, poh! That is just one of our Tim's large stories. I do assure you, it was not at first bigger than my thumb nail; and I am certain it has not grown any since.

Der. At least, however, let her have something she *will* eat, since she refuses hay.

Scrape. She did, indeed, refuse hay this morning; but the only reason was that she was cramm'd full of oats. You have nothing to fear, neighbor; the mare is in perfect trim; and she will skim you over the ground like a bird. I wish you a good journey and a profitable job.

On Profane Swearing.

FEW evil habits are of more pernicious conſequence, or overcome with more difficulty, than that very odious one of profane curſing and ſwearing. It cannot be expected that the force of moral principles ſhould be very ſtrong upon any one who is accuſtomed, upon every trivial occaſion, and frequently without any occaſion at all, to ſlight the precepts and the character of the Supreme Being.

2. When we have loſt any degree of reſpect for the Author of our exiſtence, and the concerns of futurity, and can bring the moſt awful appellations into our ſlighteſt converſation, merely by way of embelliſhing our fooliſh and perhaps fallacious narratives, or to give a greater force to our little reſentments, conſcience will ſoon loſe its influence upon our minds.

3. Nothing but the fear of diſgrace, or a dread of human laws, will reſtrain any perſon, addicted to common ſwearing, from the moſt deteſtable perjury.

4. For if a man can be brought to trifle with the moſt ſacred things in his common diſcourſe, he cannot ſurely conſider them of more conſequence when his intereſt leads him to ſwear falſely for his own defence or emolument.

5. It is really aſtoniſhing how imperceptibly this vice creeps upon a perſon, and how rootedly he afterwards adheres to it. People generally begin with uſing only ſlight exclamations, and which ſeem hardly to carry the appearance of any thing criminal; and ſo proceed on to others, till the moſt ſhocking oaths become familiar.

6. And when once the habit is confirmed, it is rarely ever eradicated. The ſwearer loſes the ideas which are attached to the words he makes uſe of, and therefore execrates his friend when he means to bleſs him; and calls God to witneſs his intention of doing things, which he knows he has no thoughts of performing in reality.

7. A young gentleman with whom I am intimately acquainted, and who poſſeſſes many excellent qualifications, but unhappily in a declining ſtate of health, and evidently tending rapidly to the chambers of death, has been from his

childhood ſo addicted to the practice of ſwearing in his common converſation, that even now I am frequently ſhocked by his profaning the name of that ſacred Being before whom he, moſt probably, will ſoon be obliged to appear.

8. It muſt ſurely be exceedingly painful to a ſenſible heart, feeling for the beſt intereſts of a valuable friend, and otherwiſe excellent acquaintance, to obſerve the perſon he ſo highly regards confirmed in ſuch a ſhocking habit, even while ſtanding in the moſt awful ſituation in which it is poſſible for a human creature to be placed.

9. Almoſt every other vice affords its votaries ſome pretences of excuſe, from its being productive of preſent pleaſure, or affording a proſpect of future advantage; but the profane ſwearer cannot even ſay that he feels any ſatisfaction, or that he hopes to meet with any benefit, from this fooliſh habit.

10. Let thoſe then, who are addicted to this vice, ſeriouſly conſider how aggravated a guilt it is to offend the Deity continually, without having the leaſt ſhadow of an excuſe for ſo doing; and determine at once to regulate their converſation and conduct in ſuch a manner as to aſſure to themſelves the permanent ſatisfaction which will reſult, at the cloſe of life, from the reflection that they have erred no farther from the rules of eternal juſtice, than the common condition of humanity in its preſent ſtate renders unavoidable; and that they have endeavored, to the utmoſt of their power, to correct every error in their conduct, when they have felt it condemned by the dictates of conſcience.

THE TRIUMPH OF VIRTUE.

A MERCHANT of Provence, in France, of a moſt amiable character, but of narrow circumſtances, met with ſome conſiderable loſſes in trade, and became a bankrupt. Being reduced to penury and want, he went to Paris to ſeek ſome aſſiſtance.

2. He waited on all his old cuſtomers in trade, repreſented to them his misfortunes, which he had taken every method

method to avoid, and begged them to enable him to purſue his buſineſs, aſſuring thoſe to whom he was indebted, that his only wiſh was to be in a condition to pay them, and that he ſhould die contentedly, could he but accompliſh that wiſh.

3. Every one he had applied to felt for his misfortunes, and promiſed to aſſiſt him, excepting one, to whom he owed a thouſand crowns, and who, inſtead of pitying his misfortunes, threw him into priſon.

4. The unfortunate merchant's ſon, who was about twenty two years of age, being informed of the ſorrowful ſituation of his father, haſtened to Paris, threw himſelf at the feet of the unrelenting creditor, and, drowned in tears, beſought him, in the moſt affecting expreſſions, to condeſcend to reſtore him his father, proteſting to him, that if he would not throw obſtacles in the way to his father's re-eſtabliſhing his affairs, of the poſſibility of which they had great reaſon to hope, he ſhould be the firſt man paid.

5. He implored him to have pity on his youth, and to have ſome feelings for the misfortunes of an aged mother, encumbered with eight children, reduced to want, and nearly on the point of periſhing. Laſtly, that if theſe conſiderations were not capable of moving him to pity, he entreated him, at leaſt, to permit *him* to be confined in priſon inſtead of his father, in order that he might be reſtored to his family.

6. The youth uttered theſe expreſſions in ſo affecting a manner, that the creditor, ſtruck with ſo much virtue and generoſity, at once ſoftened into tears, and raiſing the youth from his humble poſture, Ah! my ſon, ſaid he, your father ſhall be releaſed. So much love and reſpect which you have ſhown for him, makes me aſhamed of myſelf. I have carried this matter too far; but I will endeavor forever to efface the remembrance of it from your mind.

7. I have an only daughter, who is worthy of you; ſhe would do as much for me, as you have done for your father. I will give her to you, and with her, all my fortune. Accept the offer I make you, and let us haſten to your father, to releaſe him, and aſk his conſent.

FEMALE INDUSTRY.

WHAT a happy ſimplicity prevailed in ancient times, when it was the cuſtom for ladies, though of the greateſt diſtinction, to employ themſelves in uſeful, and ſometimes laborious works! Every one knows what is told us in ſcripture to this purpoſe concerning Rebecca, Rachel, and ſeveral others.

2. We read in Homer of princeſſes drawing themſelves water from ſprings, and waſhing with their own hands the fineſt of the linen of their reſpective families. The ſiſters of Alexander the Great, who were the daughters of a powerful prince, employed themſelves in making clothes for their brothers. The celebrated Lucretia uſed to ſpin in the midſt of her female attendants.

3. Auguſtus, who was ſovereign of the world, wore, for ſeveral years together, no other clothes but what his wife and ſiſter made him. It was a cuſtom in the northern parts of the world, not many years ago, for the princeſſes who then ſat upon the throne, to prepare ſeveral of the diſhes at every meal.

4. In a word, needle work, the care of domeſtic affairs, and a ſerious and retired life, is the proper function of women, and for this they were deſigned by Providence. The depravity of the age has indeed affixed to theſe cuſtoms, which are very near as old as the creation, an idea of meanneſs and contempt; but then, what has it ſubſtituted in the room of them? A ſoft indolence, a ſtupid idleneſs, frivolous converſation, vain amuſements, and a ſtrong paſſion for public ſhows.

5. Let us compare theſe two characters, and pronounce which of them may juſtly boaſt its being founded on good ſenſe, ſolid judgment, and a taſte for truth and nature.

6. It muſt, nevertheleſs, be confeſſed, in honor of the fair ſex, and of the American ladies in particular, that many among them, and thoſe of the higheſt ſtations in life, have made it not only a duty, but a pleaſure, to employ themſelves in needle work, not of a trifling, but of the moſt ſerviceable kind; and to make part of their furniture with

their

their own hands. I might alſo add, that great numbers of them adorn their minds with agreeable, and at the ſame time, ſerious and uſeful ſtudies.

THE LAP-DOG.

A DIALOGUE BETWEEN TWO YOUNG LADIES.

Eliza. MISS Nancy, what child was that your aunt had in her arms this morning, as ſhe was walking in the mall?

Nancy. A child! Miſs Eliza; a child! You don't think my aunt would be ſeen walking in public with a child in her arms!

Eli. Pray, Miſs, where would be the harm? I know ſhe has a beautiful pair of twins; and I thought it might be one of them, as it was partly covered with her cloak.

Nan. No, indeed——it was her lap-dog.

Eli. Upon my word, Nancy, you have mended the matter mightily! Your aunt is aſhamed to be ſeen walking with a child in her arms; but is not aſhamed to be ſeen carrying a paltry puppy through the ſtreets! Pray how much more valuable is a puppy than a child?

Nan. Why, as to the real value, Eliza, I don't know but a child ſhould be prized the higheſt. Though my aunt ſays ſhe had rather part with both her twins than loſe her dear little *Trip*. But, you know, ſhe would be taken for one of the *lower ſort* of women, if ſhe were to lug a child about with her; whereas nothing makes her appear more like a *lady* than to be ſeen gallanting her little dog. And *Trip* is none of your *common curs*, I aſſure you. His mother was imported from Europe; and it is ſaid ſhe once belonged to a lady of nobility. You can't think what a ſweet little creature he is. My aunt nurſed him wholly herſelf ever ſince he was a week old.

Eli. And who nurſed the twins?

Nan. They were put into the country with a very good woman. They have never been at home but once ſince they were born. But their mama viſits them as often, at leaſt, as once a month.

Eli.

Eli. Would she be willing to be as long absent from her dear little *Trip*, as you call him?

Nan. O no, indeed! She would run crazy, if she were to lose him but for one day. And no wonder: for he is the most engaging little animal you ever saw. You would be diverted to see him drink tea out of the ladies' cups. And he kisses his mistress delightfully! My aunt says she would not sleep a night without him for his weight in gold.

Eli. It is very noble in your aunt to pay such attention to an object of so much consequence. He is certainly more valuable than *half a dozen* children. Does your aunt expect to learn him to talk?

Nan. Talk! why he talks already. She says she perfectly understands his language. When he is hungry, he can ask for sweet meats. When he is dry, he can ask for drink. When he is tired of running on foot, he can ask to ride; and my aunt is never more happy than when she has him in her arms!

Eli. And yet she would not be seen with one of her own children in her arms!

Nan. Why that would be very *vulgar;* and all her acquaintance would laugh at her. Children, you know, are always crying; and no ladies of fashion will ever admit them into their company.

Eli. If children are always *crying*, little dogs are often *barking*, and which is the most disagreeable noise?

Nan. Oh! the barking of *Trip* is *music* to all who hear him! Mr. Fribble, who often visits my aunt, says he can raise and fall the eight notes to perfection; and he prefers the sound of his voice to that of the harpsichord. It was he who brought his mother from London; and he says there was not a greater favorite among all the dogs in possession of the fine ladies of court. And more than all that, he says *Trip* greatly resembles a spaniel which belongs to one of the royal family. Mr. Fribble and my aunt almost quarrelled last night, to see which should have the honor of carrying the dear little favorite to the play.

Eli. After hearing so many rare qualifications of the little quadruped, I do not wonder at your aunt's choice of a companion. I am not surprized she should set her affections upon a creature so deserving of all her care. It is to be

wished

wished her children might never come in competition with this object of her affections. I hope she will continue to maintain the dignity of her sex; and never disgrace the fashionable circle to which she belongs, by neglecting her lap-dog for the more *vulgar* employment of attending to her own offspring.

EXTRACT FROM THE ORATION OF THOMAS DAWES, ESQ. DELIVERED AT BOSTON, JULY 4, 1787.

THAT Education is one of the deepest principles of independence, need not be labored in this assembly. In arbitrary governments, where the people neither make the law nor choose those who legislate, the more ignorance the more peace.

2. But in a government where the people fill all the branches of the sovereignty, *intelligence* is the life of liberty. An American would resent his being denied the use of his musket; but he would deprive himself of a stronger safeguard, if he should want that *learning* which is necessary to a knowledge of his constitution.

3. It is easy to see that our agrarian law and the law of education were calculated to make republicans; to make *men*. Servitude could never long consist with the habits of such citizens. Enlightened minds and virtuous manners lead to the gates of glory. The sentiment of independence must have been *connatural* in the bosoms of Americans; and, sooner or later, must have blazed out into public action.

4. Independence fits the soul of her residence for every noble enterprize of humanity and greatness. Her radiant smile lights up celestial ardor in poets and orators, who sound her praises through all ages; in legislators and philosophers, who fabricate wise and happy governments as dedications to her fame; in patriots and heroes, who shed their lives in sacrifice to her divinity.

5. At this idea, do not our minds swell with the memory of those whose godlike virtues have founded her most magnificent

magnificent temple in America? It is easy for us to maintain her doctrines, at this late day, when there is but *one* party on the subject, an immense people. But what tribute shall we bestow, what sacred pæan shall we raise over the tombs of those who dared, in the face of unrivalled power, and within the reach of majesty, to blow the blast of freedom throughout a subject continent?

6. Nor did those brave countrymen of ours only *express* the emotions of glory; the nature of their principles inspired them with the power of *practice*; and they offered their bosoms to the shafts of battle. Bunker's awful mount is the capacious urn of their ashes; but the flaming bounds of the universe could not limit the flight of their minds.

7. They fled to the union of kindred souls; and those who fell at the streights of Thermopylæ, and those who bled on the heights of Charlestown, now reap congenial joys in the fields of the blessed.

General Washington's Resignation.

Mr. President,

THE great events on which my resignation depended having at length taken place, I have now the honor of offering my sincere congratulations to Congress, and of presenting myself before them to surrender into their hands the trust committed to me, and to claim the indulgence of retiring from the service of my country.

2. Happy in the confirmation of our independence and sovereignty, and pleased with the opportunity afforded the United States of becoming a respectable nation, I resign, with satisfaction, the appointment I accepted with diffidence; a diffidence in my abilities to accomplish so arduous a task, which, however, was superseded by a confidence in the rectitude of our cause, the support of the supreme power of the Union, and the patronage of Heaven.

3. The successful termination of the war has verified the most sanguine expectations; and my gratitude for the interposition of Providence, and the assistance I have received

ceived from my countrymen, increaſes with every review of the momentous conteſt.

4. While I repeat my obligations to the army in general, I ſhould do injuſtice to my own feelings not to acknowledge, in this place, the peculiar ſervices and diſtinguiſhed merits of the gentlemen who have been attached to my perſon during the war.

5. It was impoſſible the choice of confidential officers to compoſe my family ſhould have been more fortunate. Permit me, Sir, to recommend in particular thoſe who have continued in the ſervice to the preſent moment, as worthy of the favorable notice and patronage of Congreſs.

6. I conſider it as an indiſpenſable duty to cloſe this laſt ſolemn act of my official life, by commending the intereſts of our deareſt country to the protection of Almighty God, and thoſe who have the ſuperintendence of them, to his holy keeping.

7. Having now finiſhed the work aſſigned me, I retire from the great theatre of action; and, bidding an affectionate farewel to this auguſt body, under whoſe orders I have ſo long acted, I here offer my commiſſion, and take my leave of all the employments of public life.

G. WASHINGTON.

Dec. 23, 1783.

SPEECH OF A SCYTHIAN AMBASSADOR TO ALEXANDER.

WHEN the Scythian ambaſſadors waited on Alexander the Great, they gazed on him a long time without ſpeaking a word, being very probably ſurpriſed, as they formed a judgment of men from their air and ſtature, to find that his did not anſwer the high idea they entertained of him from his fame.

2. At laſt the oldeſt of the ambaſſadors addreſſed him thus. "Had the gods given thee a body proportionable to thy ambition, the whole univerſe would have been too little for thee. With one hand thou wouldſt touch the Eaſt, and with the other the Weſt; and, not ſatisfied with this,

thou wouldſt follow the ſun, and know where he hides himſelf.

3. But what have we to do with thee? We never ſet foot in thy country. May not thoſe who inhabit woods be allowed to live, without knowing who thou art, and whence thou comeſt? We will neither command over, nor ſubmit to any man.

4. And that thou mayeſt be ſenſible what kind of people the Scythians are, know, that we received from Heaven, as a rich preſent, a yoke of oxen, a ploughſhare, a dart, a javelin, and a cup. Theſe we make uſe of, both with our friends and againſt our enemies.

5. To our friends we give corn, which we procure by the labor of our oxen; with them we offer wine to the gods in our cup; and with regard to our enemies, we combat them at a diſtance with our arrows, and near at hand with our javelins.

6. But thou, who boaſteſt thy coming to extirpate robbers, art thyſelf the greateſt robber upon earth. Thou haſt plundered all nations thou overcameſt; thou haſt poſſeſſed thyſelf of Lybia, invaded Syria, Perſia, and Bactriana; thou art forming a deſign to march as far as India, and now thou comeſt hither to ſeize upon our herds of cattle.

7. The great poſſeſſions thou haſt, only make thee covet the more eagerly what thou haſt not. If thou art a god, thou oughteſt to do good to mortals, and not deprive them of their poſſeſſions.

8. If thou art a mere man, reflect always on what thou art. They whom thou ſhalt not moleſt will be thy true friends; the ſtrongeſt friendſhips being contracted between equals; and they are eſteemed equals who have not tried their ſtrength againſt each other. But do not ſuppoſe that thoſe whom thou conquereſt can love thee."

THE REVENGE OF A GREAT SOUL.

DEMETRIUS Poliorcetes, who had done ſingular ſervices for the people of the city of Athens, on ſetting out for a war in which he was engaged, left his wife and

and children to their protection. He loſt the battle, and was obliged to ſeek ſecurity for his perſon in flight.

2. He doubted not, at firſt, but that he ſhould find a ſafe aſylum among his good friends the Athenians; but thoſe ungrateful people refuſed to receive him, and even ſent back to him his wife and children, under pretence, that they probably might not be ſafe in Athens, where the enemy might come and take them.

3. This conduct pierced the heart of Demetrius; for nothing is ſo affecting to an honeſt mind, as the ingratitude of thoſe we love, and to whom we have done ſingular ſervices. Some time afterwards, this prince recovered his affairs, and came with a large army to lay ſiege to Athens.

4. The Athenians, perſuaded that they had no pardon to expect from Demetrius, determined to die ſword in hand, and paſſed a decree, which condemned to death thoſe who ſhould firſt propoſe to ſurrender to that prince; but they did not recollect, that there was but little corn in the city, and that they would in a ſhort time be in want of bread.

5. Want ſoon made them ſenſible of their error; and, after having ſuffered hunger for a long time, the moſt reaſonable among them ſaid, "It would be better that Demetrius ſhould kill us at once, than for us to die by the lingering death of famine. Perhaps he will have pity on our wives and children." They then opened to him the gates of the city.

6. Demetrius, having taken poſſeſſion of the city, ordered, that all the married men ſhould aſſemble in a ſpacious place appointed for the purpoſe, and that the ſoldiery, ſword in hand, ſhould ſurround them. Cries and lamentations were then heard from every quarter of the city; women embracing their huſbands, children their parents, and all taking an eternal farewel of each other.

7. When the married men were all thus collected, Demetrius, for whom an elevated ſituation was provided, reproached them for their ingratitude in the moſt feeling manner, inſomuch that he himſelf could not help ſhedding tears. Demetrius for ſome time remained ſilent, while the Athenians expected, that the next words he uttered would be to order his ſoldiers to maſſacre them all.

8. It

8. It is hardly poſſible to ſay what muſt have been their ſurpriſe when they heard that good prince ſay, "I wiſh to convince you how ungenerouſly you have treated me; for it was not to an enemy you have refuſed aſſiſtance, but to a prince who loved you, who ſtill loves you, and who wiſhes to revenge himſelf only by granting your pardon, and by being ſtill your friend. Return to your own homes: while you have been here, my ſoldiers have been filling your houſes with proviſions."

CUDJOE, THE FAITHFUL AFRICAN.

A NEW-ENGLAND ſloop trading on the coaſt of Guinea, in 1752, left a ſecond mate, William Murray, ſick on ſhore, and ſailed without him. Murray was at the houſe of a black man named Cudjoe, with whom he had contracted an acquaintance during their trade.

2. He recovered; and the ſloop being gone, he continued with his black friend till ſome other opportunity ſhould offer of his getting home. In the mean time a Dutch ſhip came into the road, and ſome of the blacks coming on board her, were treacherouſly ſeized and carried off as their ſlaves.

3. The relations and friends, tranſported with ſudden rage, ran to the houſe of Cudjoe, to take revenge by killing Murray. Cudjoe ſtopped them at the door, and demanded what they wanted. The white men, ſaid they, have carried away our brothers and ſons, and we will kill all white men.

4. Give us the white man you have in your houſe, for we will kill him. Nay, ſaid Cudjoe, the white men who carried away your relations are bad men; kill them when you can take them; but this white man is a good man, and you muſt not kill him. But he is a white man, they cried; and the white men are all bad men; we muſt kill them all. Nay, ſays he, you muſt not kill a man who has done no harm, only for being white.

5. This man is my friend, my houſe is his poſt, I am his ſoldier, and muſt fight for him; you muſt kill me before

fore you can kill him. What good man will ever come again under my roof, if I let my floor be ſtained with a good man's blood?

6. The negroes ſeeing his reſolution, and being convinced by his diſcourſe that they were wrong, went away aſhamed. In a few days Murray ventured abroad again with his friend Cudjoe, when ſeveral of them took him by the hand, and told him, they were glad they had not killed him; for as he was a good meaning, innocent man, their god would have been very angry, and would have ſpoiled their fiſhing.

THE AFRICAN CHIEF.*

SEE how the black ſhip cleaves the main,
High-bounding o'er the violet wave,
Remurmuring with the groans of pain,
Deep freighted with the PRINCELY SLAVE!

2. Did all the gods of Afric ſleep,
Forgetful of their guardian love,
When the white traitors of the deep
Betray'd him in the palmy grove!

3. A Chief of Gambia's golden ſhore,
Whoſe arm the band of warriors led,
Perhaps the lord of boundleſs power,
By whom the foodleſs poor were fed.

4. Does not the voice of reaſon cry,
"Claim the firſt right which nature gave;
From the red ſcourge of *bondage* fly,
Nor deign to live a burden'd SLAVE?"

5. Has not his ſuff'ring offſpring clung
Deſponding round his fetter'd knee,
On his worn ſhoulder weeping hung,
And urg'd one effort to be *free!*

6. His wife by nameleſs wrongs ſubdu'd,
His boſom's friend to death-reſign'd,

 The

* Captured in arms, fighting for his FREEDOM, and inhumanly murdered by his conquerors, in the iſland of Hiſpaniola, 1791.

The flinty path-way bath'd in blood,
Pour'd tortures on his frantic mind!

7. Stung by despair, he sought the plain,
To heaven uprais'd his starting eye,
Claim'd freedom from the crushing chain,
Or mid the battle's rage to die.

8. First of his race, he led the band,
Guardless of dangers floating round,
Till by his bold, avenging hand,
Full many a despot stain'd the ground.

9. When erst *Messenia*'s sons oppress'd,
Flew desp'rate to the sanguine field,
With iron cloth'd each injur'd breast,
And bade the haughty SPARTAN yield;

10. Did not the soul, to heaven alli'd,
Feel the full heart as greatly swell,
As when the Roman Cato di'd,
Or when the Grecian victim* fell!

11. If later deeds quick raptures raise,
The boon *Batavia*'s patriots won,
Paoli's time-enduring praise,
Or the far greater WASHINGTON,

12. If these command thy generous zeal,
Who scorn'd a tyrant's mad control,
For bleeding Gambia learn to feel,
Whose Chieftain claim'd a kindred soul.

13. Oh! mourn the lost disastrous hour;
Lift the red eye of speechless grief,
While numbers throng the sultry shore,
And tear from hope the captive chief.

14. While the hard race of *pallid hue*,
Unpractis'd in the power to feel,
Resign him to the murd'rous crew,
The horrors of the quiv'ring wheel.

15. Let sorrow bath each blushing cheek;
Bend piteous o'er the tortur'd slave,
Whose wrongs compassion cannot speak;
Whose only refuge is the *grave*.

* LEONIDAS.

DIALOGUE

DIALOGUE BETWEEN MERCURY AND A MODERN FINE LADY; SHOWING THE FUTILE ENGAGEMENTS AND PURSUITS OF A MODISH WOMAN.

Mrs. Modiſh. INDEED, Mr. Mercury, I cannot have the pleaſure of waiting upon you now. I am engaged, abſolutely engaged.

Mercury. I know you have an amiable, affectionate huſband, and ſeveral fine children. But you need not be told, that neither conjugal attachments, maternal affections, nor even the care of a kingdom's welfare, can excuſe a perſon who has received a ſummons to the realms of death. If the grim meſſenger were not as peremptory as unwelcome, Charon would not get a paſſenger once in a century. You muſt be content to leave your huſband and family, and paſs the Styx.

Mrs. M. I did not mean to inſiſt on any engagements with my huſband and children. I never thought myſelf engaged to them. I had no engagements but ſuch as were common to women in high life. Look at my memorandum, and you will ſee I was engaged to the play on Mondays, balls on Tueſdays, routs on Saturdays, and to card aſſemblies the reſt of the week for two months to come; and it would be the rudeſt thing in the world not to keep my appointments. If you will ſtay for me till the ſummer ſeaſon, I will wait on you with all my heart. Perhaps the elyſian fields may be leſs deteſtable than the country in our world. Pray have you a fine theatre, pleaſant gardens, and elegant aſſemblies there? I think I ſhould not diſlike drinking the Lethe waters when you have a full ſeaſon.

Mer. Surely you could not like to drink the waters of oblivion, who have made pleaſure the buſineſs, end, and aim of your life! It is good to drown cares; but who would waſh away the remembrance of a life of gaiety and pleaſure?

Mrs. M. Diverſion was indeed the buſineſs of my life; but as to *pleaſure*, I have enjoyed none ſince the novelty of my amuſements has worn off. Can one be pleaſed with ſeeing the ſame thing over and over again? Late hours and fatigue

fatigue gave me the vapors, spoiled the natural cheerfulness of my temper, and even in youth wore away my youthful vivacity.

Mer. If this mode of life did not give you pleasure, why did you continue in it? I suppose you did not think it very meritorious.

Mrs. M. I was too much engaged to *think* at all. Thus far indeed my manner of life was agreeable enough. My friends always told me diversions were necessary; and my doctor assured me dissipation was good for my spirits; my husband insisted that it was not. And you know one loves to oblige one's friends, comply with one's doctor, and contradict one's husband. And, besides, I was ambitious to be thought *du bon ton.*

Mer. Bon ton! What is that, madam? pray define it.

Mrs. M. O Sir, excuse me; it is one of the privileges of the *bon ton* never to define or be defined. It is the child and parent of jargon. It is——I can never tell you what it is; but I will try to tell you what it is not. In conversation it is not wit; in manners it is not politeness; in behavior it is not address; but it is a little like them all. It can only belong to people of a certain rank, who live in a certain manner, with certain persons, and who have not certain virtues, and who have certain vices, and who inhabit a certain part of the town. Now, Sir, I have told you as much as I know of it, though I have admired and aimed at it all my life.

Mer. Then, madam, you have wasted your time, faded your beauty, and destroyed your health, for the laudable purposes of contradicting your husband, and being this something and this nothing called the *bon ton.*

Mrs. M. What would you have had me do?

Mer. I will follow your own mode of instructing. I will tell you what I would *not* have had you do. I would not have had you sacrifice your time, your reason, and your duties, to fashion and folly. I would not have had you neglect your husband's happiness, and your children's education.

Mrs. M. As to the education of my daughters, I spared no expense. They had a dancing master, music master, drawing master, and a French governess to teach them politeness and the French language.

Mer.

Mer. So their religion, ſentiments and manners were to be learned from a dancing maſter, muſic maſter, and a chamber maid! Perhaps they might prepare them to catch the *bon ton.* Your daughters muſt have been ſo educated as to fit them to be wives without conjugal affection, and mothers without maternal care. I am ſorry for the ſort of life they are commencing, and for that which you have juſt concluded. Minos is a ſour old gentleman, without the leaſt ſmattering of the *bon ton,* and I am in a fright for you. The beſt thing I can adviſe you, is to do in this world as you did in the other; keep happineſs in your view, but never take the road that leads to it. Remain on this ſide Styx; wander about without end or aim; look into the elyſian fields, but never attempt to enter into them, leſt Minos ſhould puſh you into Tartarus. For duties neglected may bring on a ſentence not much leſt ſevere than crimes committed.

PART OF THE SPEECH OF PUBLIUS SCIPIO TO THE ROMAN ARMY, BEFORE THE BATTLE OF THE TICIN.

1. THAT you may not be unapprized, ſoldiers, of what ſort of enemies you are about to encounter, or what is to be feared from them, I tell you they are the very ſame, whom, in a former war, you vanquiſhed both by land and ſea; the ſame from whom you took Sicily and Sardinia; and who have been theſe twenty years your tributaries.

2. You will not, I preſume, march againſt theſe men with only that courage with which you are wont to face other enemies; but with a certain anger and indignation, ſuch as you would feel if you ſaw your ſlaves on a ſudden riſe up in arms againſt you.

3. But you have heard, perhaps, that, though they are few in number, they are men of ſtout hearts and robuſt bodies; heroes of ſuch ſtrength and vigor as nothing is able to reſiſt. Mere effigies; nay, ſhadows of men! wretches, emaciated with hunger and benumbed with cold! bruiſed and

and battered to pieces among the rocks and craggy cliffs! their weapons broken, and their horses weak and foundered!

4. Such are the cavalry, and such the infantry, with which you are going to contend; not enemies, but the fragments of enemies. There is nothing which I more apprehend, than that it will be thought Hannibal was vanquished by the Alps before we had any conflict with him.

5. I need not be in any fear that you should suspect me of saying these things merely to encourage you, while inwardly I have different sentiments. Have I ever shown any inclination to avoid a contest with this tremendous Hannibal? and have I now met with him only by accident and unawares? or am I come on purpose to challenge him to the combat?

6. I would gladly try, whether the earth, within these twenty years, has brought forth a new kind of Carthagenians; or whether they be the same sort of men who fought at the Ægates, and whom at Eryx you suffered to redeem themselves at eighteen denarii per head. Whether this Hannibal, for labors and journies, be as he would be thought, the rival of Hercules; or whether he be what his father left him, a tributary, a vassal, a slave to the Roman people.

7. Did not the consciousness of his wicked deed at Saguntum torment him and make him desperate, he would have some regard, if not to his conquered country, yet surely to his own family, to his father's memory, to the treaty written with Amilcar's own hand. We might have starved them in Eryx; we might have passed into Africa with our victorious fleet, and in a few days have destroyed Carthage.

8. At their humble supplication, we pardoned them. We released them when they were closely shut up without a possibility of escaping. We made peace with them when they were conquered. When they were distressed by the African war, we considered them, and treated them as a people under our protection.

9. And what is the return they make us for all these favors! Under the conduct of a hair brained young man, they come hither to overturn our State, and lay waste our country.

10. I could wish, indeed, that it were not so; and that the war we are now engaged in concerned our glory only, and not our preservation. But the contest at present is not for the possession of Sicily and Sardinia, but of Italy itself. Nor is there behind us another army, which, if we should not prove the conquerors, may make head against our victorious enemies.

11. There are no more Alps for them to pass, which might give us leisure to raise new forces. No, soldiers; here you must take your stand, as if you were just now before the walls of Rome. Let every one reflect, that he is now to defend, not his own person only, but his wife, his children, his helpless infants.

12. Yet, let not private considerations alone possess our minds. Let us remember that the eyes of the senate and people of Rome are upon us; and that, as our force and courage shall now prove, such will be the fortune of that city, and of the Roman empire.

PART OF HANNIBAL'S SPEECH TO THE CARTHAGENIAN ARMY ON THE SAME OCCASION.

ON what side so ever I turn my eyes, I behold all full of courage and strength. A veteran infantry; a most gallant cavalry; you, my allies, most faithful and valiant; you, Carthagenians, whom, not only your country's cause, but the justest anger, impels to battle. The hope, the courage of assailants, is always greater than that of those who act upon the defensive.

2. With [illegible] banners displayed, you are come down upon Italy. You bring the war. Grief, injuries, indignities, fire your minds, and spur you forward to revenge. First, they demanded me; that I, your general, should be delivered up to them; next, all of you who had fought at the siege of Saguntum; and we were to be put to death by excruciating tortures.

3. Proud and cruel nation! Every thing must be yours, and at your disposal! You are to prescribe to us with whom we

we are to make war, with whom to make peace! You are to ſet us bounds; to ſhut us up between hills and rivers; but you are not to obſerve the limits which yourſelves have fixed!

4. "Paſs not the Iberus." What next? "Touch not the Saguntines; Saguntum is upon the Iberus; move not a ſtep towards that city." Is it a ſmall matter, then, that you have deprived us of our ancient poſſeſſions, Sicily and Sardinia? You would have Spain too!

5. Well, we ſhall yield Spain, and then——you will paſs into Africa. *Will* paſs, did I ſay? This very year, they ordered one of their conſuls into Africa, the other into Spain. No, ſoldiers, there is nothing left for us but what we can vindicate with our ſwords.

6. Come on, then. Be men. The Romans may, with more ſafety, be cowards. They have their own country behind them; have places of refuge to flee to; and are ſecure from danger in the roads thither. But for *you*, there is no middle fortune between death and victory. Let this be but well fixed in your minds; and, once again, I ſay you are *conquerors*.

EXTRACT FROM DR. BELKNAP'S ADDRESS TO THE INHABITANTS OF NEW-HAMPSHIRE, AT THE CLOSE OF HIS HISTORY OF THAT STATE.

CITIZENS OF NEW-HAMPSHIRE,

HAVING ſpent above twenty years of my life with you, and paſſed through various ſcenes of peace and war within that time; being perſonally acquainted with many of you, both in your public and private characters; and having an earneſt deſire to promote your true intereſt, I truſt you will not think me altogether unqualified to give you a few hints by way of advice.

2. You are certainly a riſing State; your numbers are rapidly increaſing; and your importance in the political ſcale will be augmented, in proportion to your improving the

the natural advantages which your situation affords you, and to your cultivating the intellectual and moral powers of yourselves and your children.

3. The first article on which I would open my mind to you is that of *education*. Nature has been as bountiful to you as to any other people, in giving your children genius and capacity; it is then your duty and your interest to cultivate their capacities, and render them serviceable to themselves and the community.

4. It was the saying of a great orator and statesman of antiquity, that "The loss which the Commonwealth sustains, by a want of education, is like the loss which the year would suffer by the destruction of the spring."

5. If the bud be blasted, the tree will yield no fruit. If the springing corn be cut down, there will be no harvest. So if the youth be ruined through a fault in their education, the community sustains a loss which cannot be repaired; "for it is too late to correct them when they are spoiled."

6. Notwithstanding the care of your legislators in enacting laws, and enforcing them by severe penalties; notwithstanding the wise and liberal provision which is made by some towns, and some private gentlemen in the State; yet there is still, in many places, "A great and criminal neglect of education."

7. You are indeed a very considerable degree better, in this respect, than in the time of the late war; but yet much remains to be done. Great care ought to be taken, not only to provide a support for instructors of children and youth; but to be attentive in the choice of instructors; to see that they be men of good understanding, learning and morals; that they teach by their example as well as by their precepts; that they govern themselves, and teach their pupils the art of self-government.

8. Another source of improvement, which I beg leave to recommend, is the establishment of social libraries. This is the easiest, the cheapest and most effectual mode of diffusing knowledge among the people. For the sum of six or eight dollars at once, and a small annual payment besides, a man may be supplied with the means of literary improvement, during his life, and his children may inherit the blessing.

9. A few neighbors, joined together in setting up a library, and placing it under the care of some suitable person, with a very few regulations, to prevent carelessness and waste, may render the most essential service to themselves and to the community.

10. Books may be much better preserved in this way, than if they belonged to individuals; and there is an advantage in the social intercourse of persons who have read the same books, by their conversing on the subjects which have occurred in their reading, and communicating their observations one to another.

11. From this mutual intercourse, another advantage may arise; for the persons who are thus associated may not only acquire, but *originate* knowledge. By studying nature and the sciences; by practising arts, agriculture and manufactures, at the same time that they improve their minds in reading, they may be led to discoveries and improvements, original and beneficial; and being already formed into society, they may diffuse their knowledge, ripen their plans, correct their mistakes, and promote the cause of science and humanity in a very considerable degree.

12. The book of nature is always open to our view, and we may study it at our leisure. "'Tis elder scripture, writ by God's own hand." The earth, the air, the sea, the rivers, the mountains, the rocks, the caverns, the animal and vegetable tribes are fraught with instruction. Nature is not half explored; and in what is partly known there are many mysteries, which time, observation and experience must unfold.

13. Every social library, among other books, should be furnished with those of natural philosophy, botany, zoology, chymistry, husbandry, geography and astronomy; that inquiring minds may be directed in their inquiries; that they may see what is known, and what still remains to be discovered; and that they may employ their leisure and their various opportunities in endeavoring to add to the stock of science, and thus enrich the world with their observations and improvements.

14. Suffer me to add a few words on the use of *spirituous liquor*, that bane of society, that destroyer of health, morals and property. Nature indeed has furnished her

vegetable productions with *ſpirit*; but ſhe has ſo combined it with other ſubſtances, that unleſs her work be tortured by fire, the ſpirit is not ſeparated, and cannot prove pernicious. Why ſhould this force be put on nature, to make her yield a noxious draught, when all her original preparations are ſalutary?

15. The juice of the apple, the fermentation of barley, and the decoction of ſpruce, are amply ſufficient for the refreſhment of man, let his labor be ever ſo ſevere, and his perſpiration ever ſo expenſive. Our forefathers, for many years after the ſettlement of the country, knew not the uſe of diſtilled ſpirits.

16. Malt was imported from England, and wine from the Weſtern or Canary Iſlands, with which they were refreſhed, before their own fields and orchards yielded them a ſupply. An expedition was once undertaken againſt a nation of Indians, when there was but *one pint* of ſtrong water (as it was then called) in the whole army, and that was reſerved for the ſick; yet no complaint was made for want of refreſhment.

17. Could we but return to the primitive manners of our anceſtors, in this reſpect, we ſhould be free from many of the diſorders, both of body and mind, which are now experienced. The diſuſe of ardent ſpirits would alſo tend to aboliſh the infamous traffic in ſlaves, by whoſe labor this baneful material is procured.

18. Divine Providence ſeems to be preparing the way for the deſtruction of that deteſtable commerce. The inſurrections of the blacks in the Weſt-Indies have already ſpread deſolation over the moſt fertile plantations, and greatly raiſed the price of thoſe commodities which we have been uſed to import from thence.

19. If we could check the conſumption of diſtilled ſpirits, and enter with vigor into the manufacture of maple ſugars, of which our foreſts would afford an ample ſupply, the demand for Weſt-India productions might be diminiſhed; the plantations in the iſlands would not need freſh recruits from Africa; the planters would treat with humanity their remaining blacks; the market for ſlaves would become leſs inviting; and the navigation, which is now employed in the

the moſt pernicious ſpecies of commerce which ever diſgraced humanity, would be turned into ſome other channel.

20. Were I to form a picture of happy ſociety, it would be a town conſiſting of a due mixture of hills, vallies, and ſtreams of water. The land well fenced and cultivated; the roads and bridges in good repair; a decent inn for the refreſhment of travellers, and for public entertainments. The inhabitants moſtly huſbandmen; their wives and daughters domeſtic manufacturers; a ſuitable proportion of handicraft workmen, and two or three traders; a phyſician, and lawyer, each of whom ſhould have a farm for his ſupport.

21. A clergyman of good underſtanding, of a candid diſpoſition and exemplary morals; not a metaphyſical, nor a polemic, but a ſerious and practical preacher. A ſchoolmaſter who ſhould underſtand his buſineſs, and teach his pupils to govern themſelves. A ſocial library, annually increaſing, and under good regulation.

22. A club of ſenſible men, ſeeking mutual improvement. A decent muſical ſociety. No intriguing politician, horſe jockey, gambler or ſot; but all ſuch characters treated with contempt. Such a ſituation may be conſidered as the moſt favorable to ſocial happineſs of any which this world can afford.

DIALOGUE BETWEEN CICERO AND LORD CHESTERFIELD.

Cicero. MISTAKE me not. I know how to value the ſweet courteſies of life. Affability, attention, decorum of behavior, if they have not been ranked among the virtues, are certainly related to them, and have a powerful influence in promoting ſocial happineſs. I have recommended them as well as yourſelf. But I contend, and no ſophiſtry ſhall prevail upon me to give up this point, that, to be truly amiable, they muſt proceed from goodneſs of heart. Aſſumed by the artful, to ſerve the purpoſes of private intereſt, they degenerate to contemptible grimace, and deteſtable hypocriſy.

Cheſterfield.

Cheſterfield. Excuſe me, my dear Cicero; I cannot enter farther into the controverſy at preſent. I have a hundred engagements at leaſt; and ſee yonder my little elegant French Comteſſe. I promiſed her and myſelf the pleaſure of a promenade. Pleaſant walking enough in theſe elyſian groves. So much good company too, that, if it were not that the canaille are apt to be troubleſome, I ſhould not much regret the diſtance from the Thuilleries. But adieu, *mon cher ami*, for I ſee Madame B. is joining the party. Adieu, adieu!

Cic. Contemptible wretch!

Cheſt. Ah! what do I hear? Recollect that I am a man of honor, unuſed to the pity or the inſults of an upſtart. But perhaps your exclamation was not meant of me. If it were, I demand an explanation.

Cic. I am as little inclined to inſult as to flatter you. Your levity excited my indignation; but my compaſſion for the degeneracy of human nature, exhibited in your inſtance, abſorbs my contempt.

Cheſt. I could be a little angry, but, as *bienſéance* forbids it, I will be a philoſopher for once.—A-propos, pray how do you reconcile your—what ſhall I call it—your unſmooth addreſs to thoſe rules of decorum, that gentleneſs of manners, of which you ſay you know and teach the propriety as well as myſelf?

Cic. To confeſs the truth, I would not advance the arts of embelliſhment to extreme refinement. Ornamental education, or an attention to the graces, has a connexion with effeminacy. In acquiring the gentleman, I would not loſe the ſpirit of a man. There is a gracefulneſs in a manly character, a beauty in an open, an ingenuous diſpoſition, which all the profeſſed teachers of the art of pleaſing know not how to infuſe.

Cheſt. You and I lived in a ſtate of manners, as different as the periods at which we lived were diſtant. You Romans—pardon me, my dear—you Romans had a little of the brute in you. Come, come, I muſt overlook it. You were obliged to court plebeians for their ſuffrages; and if *ſimilis ſimili gaudet*, it muſt be owned, that the greateſt of you were ſecure of their favor. Why, Beau Naſh would have handed your Catos and your Brutuſes out of the ball-

room, if they had shewn their unmanly heads in it; and my Lord Modish, animated with the conscious merit of the largest or smallest buckles in the room, according to the temporary ton, would have laughed Pompey the Great out of countenance. Oh, Cicero, had you lived in a modern European court, you would have caught a degree of that undescribable grace, which is not only the ornament, but may be the substitute of all those labored attainments which fools call solid merit. But it was not your good fortune, and I make allowances.

Cic. The vivacity you have acquired in studying the writings and the manners of the degenerate Gauls, has led you to set too high a value on qualifications which dazzle the lively perceptions with a momentary blaze, and to depreciate that kind of worth which can neither be obtained nor understood without serious attention, and sometimes painful efforts. But I will not contend with you about the propriety or impropriety of the outward modes which delight a showy nation. I will not spend arguments in proving that gold is more valuable than tinsel, though it glitters less. But I must censure you, and with an asperity too, which, perhaps, your graces may not approve, for recommending vice as graceful, in your memorable letters.

Chest. That the great Cicero should know so little of the world, really surprises me. A little libertinism, my dear, that's all; how can one be a gentleman without a little libertinism?

Cic. I ever thought, to be a gentleman, it was requisite to be a moral man. And surely you, who might have enjoyed the benefit of a light to direct you, which I wanted, were blameable in omitting religion and virtue in your system.

Chest. What? superstitious too! You have not then conversed with your superior, the philosopher of Ferney. I thank Heaven, I was born in the same age with that great luminary. Prejudice had else, perhaps, chained me in the thraldom of my great grandmother. These are enlightened days, and I find I have contributed something to the general illumination, by my posthumous letters.

Cic. Boast not of them. Remember you were a father.

Chest.

Chest. And did I not endeavor most effectually to serve my son, by pointing out the qualifications necessary for a foreign ambassador, for which department I always designed him? Few fathers have taken more pains to accomplish a son than myself. There was nothing I did not condescend to point out to him.

Cic. True; your condescension was great indeed. You were the pander of your son. You not only taught him the mean arts of dissimulation, the petty tricks which degrade nobility; but you corrupted his principles, fomented his passions, and even pointed out objects for their gratification. You might have left the task of teaching him fashionable vice, to a vicious world. Example, and the corrupt affections of human nature, will ever be capable of accomplishing this unnatural purpose. But a parent, the guardian appointed by nature for an uninstructed offspring introduced into a dangerous world, who himself takes upon him the office of seduction, is a monster indeed. I also had a son. I was tenderly solicitous for the right conduct of his education. I entrusted him indeed to Cratippus at Athens; but, like you, I could not help transmitting instructions dictated by parental love. Those instructions are contained in my book of Offices, a book which has ever been cited by the world as a proof, to what a height the morality of the heathens was advanced without the light of revelation. I own, I feel a conscious pride in it; not on account of the ability which it may display, but for the principles it teaches, and the good, I flatter myself, it has diffused. You did not indeed intend your instructions for the world; but as you gave them to a son you loved, it may be concluded that you thought them true wisdom, and withheld them only because they were contrary to the professions of the unenlightened. They have been generally read; and their uniform tendency has been to introduce vice and immorality.

Chest. Spare me, Cicero. I have never been accustomed to the rough conversation of an old Roman. I feel myself little in his company. I seem to shrink in his noble presence. I never felt my insignificance so forcibly as now. French philosophers and French courtiers have been my models,

models; and, amid the diffipation of pleafure, and the hurry of affected vivacity, I never confidered the gracefulnefs of virtue, and the beauty of an open, fincere and manly character.

Of the Elephant.

THE Elephant is not only the moft tractable, but the moft intelligent of animals; fenfible of benefits, refentful of injuries, and endued even with a fenfe of glory.

2. In India, they were once employed in the launching of fhips. One was directed to force a very large fhip into the water; the work proved fuperior to his ftrength; his maffer, with a farcaftic tone, bid the keeper take away this lazy beaft and bring another; the poor animal inftantly repeated his efforts, fractured his fkull, and died on the fpot.

3. In Delhi, an elephant paffing along the ftreets put his trunk into a taylor's fhop, where feveral people were at work; one of them pricked the end of it with a needle; the beaft paffed on; but, in the next dirty puddle, filled his trunk with water, returned to the fhop, and fpurting every drop among the people who had offended him, fpoiled their work.

4. An elephant in Adfmeer, which often paffed through the market, as he went by a certain herb-woman, always received from her a mouthful of greens. At length he was feized with one of his periodical fits of rage, broke his fetters, and running through the market, put the crowd to flight; among others, this woman, who, in her haffe, forgot a little child fhe had brought with her.

5. The animal recollecting the fpot where his benefactrefs was wont to fit, took up the infant gently in his trunk, and placed it in fafety on a ftall before a neighboring houfe. Another, in his madnefs, killed his governor; the wife feeing the misfortune, took her two children and flung them before the elephant, faying, "Now you have deftroyed their father, you may as well put an end to their lives and mine."

6. He inftantly ftopped, relented, took the greateft of the children, placed it on his neck, adopted it for his *cor-*

nac

nac or governor, and never afterwards would permit any body elſe to mount him.

7. A ſoldier at Pondicherry, who was accuſtomed whenever he received the portion that came to his ſhare, to carry a certain quantity of it to one of theſe animals, having one day drank rather too freely, and finding himſelf purſued by the guards, who were going to take him to priſon, took refuge under the elephant's body, and feel aſleep.

8. In vain did the guard try to force him from this aſylum, as the elephant protected him with his trunk. The next morning the ſoldier recovering from his drunken fit, ſhuddered with horror to find himſelf ſtretched under the belly of this huge animal.

9. The elephant, which without doubt perceived the man's embarraſſment, careſſed him with his trunk, in order to inſpire him with courage, and make him underſtand that he might now depart in ſafety.

10. A painter was deſirous of drawing the elephant which was kept in the menagerie at Verſailles in an uncommon attitude, which was that of holding his trunk raiſed up in the air with his mouth open. The painter's boy, in order to keep the animal in this poſture, threw fruit into his mouth.

11. But, as the lad frequently deceived him, and made an offer only of throwing him the fruit, he grew angry; and, as if he had known that the painter's intention of drawing him was the cauſe of the affront that was offered him, inſtead of revenging himſelf on the lad, he returned his reſentment on the maſter, and taking up a quantity of water in his trunk, threw it on the paper on which the painter was drawing, and ſpoiled it.

SPEECH OF MR. WALPOLE IN THE BRITISH PARLIAMENT IN OPPOSITION TO MR. PITT, LATE EARL OF CHATHAM.

SIR,

I WAS unwilling to interrupt the courſe of this debate while it was carried on with calmneſs and decency, by men who do not ſuffer the ardor of oppoſition to cloud their

their reaſon, or tranſport them to ſuch expreſſions as the dignity of this aſſembly does not admit.

2. I have hitherto deferred to anſwer the gentleman who declaimed againſt the bill with ſuch fluency of rhetoric, and ſuch vehemence of geſture; who charged the advocates for the expedients now propoſed, with having no regard to any intereſt but their own, and with making laws only to conſume paper; and threatened them with the defection of their adherents, and the loſs of their influence, upon this new diſcovery of their folly and ignorance.

3. Nor, Sir, do I now anſwer him for any other purpoſe than to remind him how little the clamors of rage, and petulancy of invective, contribute to the purpoſes for which this aſſembly is called together; how little the diſcovery of truth is promoted, and the ſecurity of the nation eſtabliſhed by pompous diction and theatrical emotions.

4. Formidable ſounds and furious declamations, confident aſſertions, and lofty periods, may affect the young and unexperienced; and perhaps the gentleman may have contracted his habits of oratory by converſing more with thoſe of his own age, than with ſuch as have had more opportunities of acquiring knowledge, and more ſucceſsful methods of communicating their ſentiments.

5. If the heat of his temper, Sir, would ſuffer him to attend to thoſe whoſe age and long acquaintance with buſineſs give them an indiſputable right to deference and ſuperiority, he would learn, in time, to reaſon rather than declaim, and to prefer juſtneſs of argument, and an accurate knowledge of facts, to ſounding epithets and ſplendid ſuperlatives, which may diſturb the imagination for a moment, but leave no laſting impreſſion on the mind.

6. He will learn, Sir, that to accuſe and prove are very different, and that reproaches, unſupported by evidence, affect only the character of him who utters them. Excurſions of fancy and flights of oratory are indeed pardonable in young men, but in no other; and it would ſurely contribute more, even to the purpoſe for which ſome gentlemen appear to ſpeak; that of depreciating the conduct of the adminiſtration, to prove the inconveniences and injuſtice of this bill, than barely to aſſert them, with whatever magnificence of language or appearance of zeal, honeſty, or compaſſion.

Mr.

Mr. Pitt's Answer to the foregoing.

Sir,

THE atrocious crime of being a young man, which the honorable gentleman has, with such spirit and decency, charged upon me, I shall neither attempt to palliate nor deny; but content myself with wishing, that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience.

2. Whether youth can be imputed to any man as a reproach, I will not, Sir, assume the province of determining; but surely age may become justly contemptible, if the opportunities which it brings have passed away without improvement, and vice appears to prevail, when the passions have subsided.

3. The wretch, who, after having seen the consequences of a thousand errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his grey head should secure him from insults.

4. Much more, Sir, is he to be abhorred, who, as he has advanced in age, has receded from virtue, and becomes more wicked with less temptation; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country.

5. But youth, Sir, is not my only crime; I have been accused of acting a theatrical part. A theatrical part may either imply some peculiarities of gesture, or a dissimulation of my real sentiments, and an adoption of the opinions and language of another man.

6. In the first sense, Sir, the charge is too trifling to be confuted, and deserves only to be mentioned that it may be despised. I am at liberty, like every other man, to use my own language; and though I may perhaps have some ambition to please this gentleman, I shall not lay myself under any restraint, not very solicitously copy his diction or his mien, however matured by age, or modelled by experience.

7. If any man shall, by charging me with theatrical behavior, imply, that I utter any sentiments but my own, I shall treat him as a calumniator and a villain; nor shall any protection shelter him from the treatment which he deserves.

8. I shall, on such an occasion, without scruple, trample upon all those forms with which wealth and dignity entrench themselves; nor shall any thing but age restrain my resentment. Age, which always brings one privilege, that of being insolent and supercilious without punishment.

9. But with regard, Sir, to those whom I have offended, I am of opinion, that if I had acted a borrowed part, I should have avoided their censure. The heat which offended them is the ardor of conviction, and that zeal for the service of my country, which neither hope nor fear shall influence me to suppress.

10. I will not sit unconcerned while my liberty is invaded, nor look in silence upon public robbery. I will exert my endeavors, at whatever hazard, to repel the aggressor, and drag the thief to justice, whoever may protect them in their villany, and whoever may partake of their plunder.

STORY OF A SECOND JOSEPH.

THE following relation proves, that incidents somewhat similar to those in the times of Jacob are still renewed in Egypt. In 1776, the plains of Syria were ravaged by clouds of locusts, which devoured the corn to the very root.

2. A famine followed, and a farmer near Damascus felt the effects of the general distress. To supply the wants of a numerous family, he sold his cattle; which resource being soon exhausted, the unhappy father, wretched at present, but foreseeing greater wretchedness to come, pressed by hunger, sold his instruments of husbandry at Damascus.

3. Led by the invisible hand of Providence, as formerly Tobias was by the angel, while he bargained for corn, lately arrived from Damietta, he heard speak of the success of Mourad Bey, who had entered Grand Cairo victorious, triumph.

4. The

4. The ſhape, character, and origin of the warrior, were deſcribed, and how he had riſen from ſlavery to power ſupreme. The aſtoniſhed farmer found the deſcription accorded with a ſon, who had been ſtolen from him at twelve years old; hope palpitated in his heart, he haſtened home with his proviſions, told his family what he had heard, and determined immediately to depart for Egypt.

5. His weeping wife and ſons offered up prayers for his ſafe return. Going to the port of Alexandretta, he embarked there, and came to Damietta. One continued fear tormented him; his ſon, forſaking the religion of his fathers, had embraced Mahometaniſm; and now, ſurrounded as he was by ſplendor, would he acknowledge his parents?

6. The thought lay heavy on his heart; yet, the wiſh to ſnatch his family from all the horrors of famine; the hope of finding a long lamented ſon, gave him fortitude. He continued his journey, came to the capital, repaired to the palace of Mourad, applied to the officers of the prince, and moſt ardently ſolicited admiſſion.

7. His dreſs and appearance beſpoke poverty and misfortune, and were poor recommendations; but his great age, ſo reſpectable in the Eaſt, pleaded in his behalf. One of the attendants went to the Bey, and told him an aged man, apparently miſerable, requeſted an audience.

8. Let him enter, replied Mourad; and the farmer proceeded, with trembling ſteps, over the rich carpet which beſpread the hall of the Divan, and approached the Bey, who reclined on a ſofa, embroidered with ſilk and gold. Crouding ſenſations deprived him of the uſe of ſpeech.

9. At laſt, after attentively looking, the voice of nature vanquiſhing fear, he fell, and embracing his knees, exclaimed, *You are my ſon!* The Bey raiſed him, endeavored to recollect, and, after explanation, finding him to be his father, made him ſit down by his ſide, and careſſed him moſt affectionately.

10. The firſt guſh of nature over, the ſire deſcribed in what a deplorable ſtate he had left his mother, and brethren; and the prince propoſed to ſend for, and with them divide his riches and power, if they would embrace Iſlamiſm.

11. This the generous Chriſtian had foreſeen, and fearing youth might be dazzled, took not one of his ſons

with him. He, therefore, firmly rejected Mourad's offer, and even remonstrated with him on his own change of religion.

12. The Bey, finding his father determined, and that his family's distress demanded immediate succor, sent him back to Syria, with a large sum of money, and a vessel loaded with corn. The happy husbandman immediately returned to the plains of Damascus, where his arrival banished misery and tears from his homely roof, and brought joy, ease and felicity.

Scene between Cato and Decius.

Decius. CESAR sends health to Cato—

Cato. Could he send it
To Cato's slaughter'd friends, it would be welcome.
Are not your orders to address the senate?

Dec. My business is with Cato; Cesar sees the
Straits to which you're driven, and, as he knows
Cato's high worth, is anxious for your life.

Cato. My life is grafted on the fate of Rome.
Would he save Cato, bid him spare his country.
Tell your dictator this; and tell him, Cato
Disdains a life which he has power to offer.

Dec. Rome and her senators submit to Cesar;
Her gen'rals and her consuls are no more,
Who check'd his conquests, and deny'd his triumphs.
Why will not Cato be this Cesar's friend?

Cato. Those very reasons thou hast urg'd forbid it.

Dec. Cato, I've orders to expostulate,
And reason with you, as from friend to friend;
Think on the storm that gathers o'er your head,
And threatens ev'ry hour to burst upon it;
Still may you stand high in your country's honors;
Do but comply, and make your peace with Cesar.
Rome will rejoice, and cast its eyes on Cato,
As on the second of mankind.

Cato. No more;
I must not think of life on these conditions.

Dec.

Dec. Cesar is well acquainted with your virtues,
And therefore sets this value on your life.
Let him but know the price of Cato's friendship,
And name your terms.

Cato. Bid him disband his legions,
Restore the commonwealth to liberty,
Submit his actions to the public censure,
And stand the judgment of a Roman senate.
Bid him do this, and Cato is his friend.

Dec. Cato, the world talks loudly of your wisdom—

Cato. Nay, more, tho' Cato's voice was ne'er employ'd
To clear the guilty, and to varnish crimes,
Myself will mount the rostrum in his favor,
And strive to gain his pardon from the people.

Dec. A style like this becomes a conqueror.

Cato. Decius, a style like this becomes a Roman.

Dec. What is a Roman, who is Cesar's foe?

Cato. Greater than Cesar; he's a friend to virtue.

Dec. Consider, Cato, you're in Utica;
And at the head of your own little senate;
You don't now thunder in the capitol,
With all the mouths of Rome to second you.

Cato. Let him consider that who drives us hither.
'Tis Cesar's sword has made Rome's senate little,
And thinn'd its ranks. Alas! thy dazzled eye
Beholds this man in a false glaring light,
Which conquest and success have thrown upon him;
Didst thou but view him right, thou'dst see him black
With murder, treason, sacrilege and crimes,
That strike my soul with horror but to name 'em.
I know thou look'st on me, as on a wretch
Beset with ills, and cover'd with misfortunes;
But, be it known to thee, millions of worlds
Should never buy me to be like that Cesar.

Dec. Does Cato send this answer back to Cesar,
For all his gen'rous cares and proffer'd friendship?

Cato. His cares for me are insolent and vain;
Presumptuous man! the gods take care of Cato.
Would Cesar show the greatness of his soul,
Bid him employ his care for these my friends,
And make good use of his ill-gotten pow'r,
By sheltering men much better than himself.

Dec. Your high, unconquer'd heart makes you forget
You are a man. You rush on your destruction.
But I have done. When I relate hereafter
The tale of this unhappy embassy,
All Rome will be in tears.

THE BEGGAR'S PETITION.

PITY the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span,
Oh! give relief, and Heaven will bless your store.

2. These tatter'd clothes my poverty bespeak,
These hoary locks proclaim my lengthen'd years;
And many a furrow in my grief-worn cheek
Has been the channel to a flood of tears.

3. Yon house, erected on the rising ground,
With tempting aspect drew me from my road;
For plenty there a residence has found,
And grandeur a magnificent abode.

4. Hard is the fate of the infirm and poor!
Here, as I crav'd a morsel of their bread,
A pamper'd menial drove me from the door,
To seek a shelter in a humbler shed.

5. Oh! take me to your hospitable dome;
Keen blows the wind, and piercing is the cold!
Short is my passage to the friendly tomb,
For I am poor and miserably old.

6. Should I reveal the sources of my grief,
If soft humanity e'er touch'd your breast,
Your hands would not withhold the kind relief,
And tears of pity would not be repress'd.

7. Heaven sends misfortunes; why should we repine?
'Tis Heaven has brought me to the state you see;
And your condition may be soon like mine,
The child of sorrow, and of misery.

8. A little farm was my paternal lot,
Then like the lark I sprightly hail'd the morn;
But ah! oppression forc'd me from my cot,
My cattle dy'd, and blighted was my corn.

9. My

9. My daughter, once the comfort of my age,
Lur'd by a villain from her native home,
Is caſt abandon'd on the world's wide ſtage,
And doom'd in ſcanty poverty to roam.

10. My tender wife, ſweet ſoother of my care,
Struck with ſad anguiſh at the ſtern decree,
Fell, ling'ring fell, a victim to deſpair,
And left the world to wretchedneſs and me.

11. Pity the ſorrows of a poor old man,
Whoſe trembling limbs have borne him to your door,
Whoſe days are dwindled to the ſhorteſt ſpan,
Oh! give relief, and Heaven will bleſs your ſtore.

THE TEST OF GOODNESS.

REAL goodneſs conſiſts in doing good to our enemies. Of this truth the following apologue may ſerve for an illuſtration. A certain father of a family, advanced in years, being deſirous of ſettling his worldly matters, divided his property between his three ſons.

2. Nothing now remains, ſaid he to them, but a diamond of great value; this I have determined to appropriate to whichever of you ſhall, within three months, perform the beſt actions.

3. His three ſons accordingly departed different ways, and returned by the limited time. On preſenting themſelves before their judge, the eldeſt thus began.

4. Father, ſaid he, during my abſence, I found a ſtranger ſo circumſtanced, that he was under a neceſſity of entruſting me with the whole of his fortune.

5. He had no written ſecurity from me, nor could he poſſibly bring any proof, any evidence whatever of the depoſit. Yet I faithfully returned to him every ſhilling. Was there not ſomething commendable in this action?

6. Thou haſt done what was incumbent upon thee to do, my ſon, replied the old man. The man who could have acted otherways were unworthy to live; for honeſty is a duty; thy action is an action of juſtice, nor of goodneſs.

7. On this, the second son advanced. In the course of my travels, said he, I came to a lake in which I beheld a child struggling with death; I plunged into it and saved his life in the presence of a number of the neighboring villagers, all of whom can attest the truth of what I assert.

8. It was well done (interrupted the old man); you have only obeyed the dictates of humanity. At length the youngest of the three came forward.

9. I happened, said he, to meet my mortal enemy, who, having bewildered himself in the dead of night, had imperceptibly fallen asleep upon the brink of a frightful precipice. The least motion would infallibly have plunged him headlong into the abyss; and though his life was in my hands, yet with every necessary precaution, I awaked him, and removed him from his danger.

10. Ah, my son! exclaimed the venerable good man with transport, while he pressed him to his heart; to thee belongs the diamond; well hast thou deserved it.

Description of Mount Ætna.

There is no point on the surface of this globe, which unites so many awful and sublime objects, as the summit of mount Ætna. The immense elevation from the surface of the earth, drawn as it were to a single point, without any neighboring mountain for the senses and imagination to rest upon, and recover from their astonishment in their way down to the world:

2. This point or pinnacle, raised on the brink of a bottomless gulph, as old as the world, often discharging rivers of fire, and throwing out burning rocks, with a noise which shakes the whole island:

3. Add to this, the unbounded extent of the prospect, comprehending the greatest diversity, and the most beautiful scenery in nature; with the rising sun, advancing in the East, to illuminate the wondrous scene.

4. The whole atmosphere by degrees kindled up, and showed dimly and faintly the boundless prospect around. Both sea and land looked dark and confused, as if only emerging

emerging from their original chaos; and light and darkneſs ſeemed ſtill undivided; till the morning, by degrees advancing, completed the ſeparation.

5. The ſtars are extinguiſhed, and the ſhades diſappear. The foreſts, which but now ſeemed black and bottomleſs gulphs, from whence no ray was reflected to ſhow their form or colors, appear a new creation riſing to the ſight, catching life and beauty from every increaſing beam.

6. The ſcene ſtill enlarges, and the horizon ſeems to widen and expand itſelf on all ſides; till the ſun, like the great Creator, appears in the Eaſt, and with his plaſtic ray completes the mighty ſcene.

7. All appears enchantment; and it is with difficulty we can believe we are ſtill on earth. The ſenſes, unaccuſtomed to the ſublimity of ſuch a ſcene, are bewildered and confounded; and it is not till after ſome time, that they are capable of ſeparating and judging of the objects which compoſe it.

8. The body of the ſun is ſeen riſing from the ocean, immenſe tracts both of ſea and land intervening; the iſlands of Lipari, Panari, Alicudi, Strombolo, and Volcano, with their ſmoking ſummits, appear under your feet; and you look down on the whole of Sicily as on a map; and can trace every river through all its windings, from its ſource to its mouth.

9. The view is abſolutely boundleſs on every ſide; nor is there any one object, within the circle of viſion, to interrupt it; ſo that the ſight is every where loſt in the immenſity.

10. The circumference of the viſible horizon on the top of Ætna cannot be leſs than 2000 miles. At Malta, which is nearly 200 miles diſtant, they perceive all the irruptions from the ſecond region; and that iſland is often diſcovered from about one half of the elevation of the mountain; ſo that at the whole elevation, the horizon muſt extend to nearly double that diſtance.

11. But this is by much too vaſt for our ſenſes, not intended to graſp ſo boundleſs a ſcene. I find by ſome of the Sicilian authors, that the African coaſt, as well as that of Naples, with many of its iſlands, has been diſcovered from the top of Ætna. Of this, however, we cannot boaſt, though we can very well believe it.

12. But

12. But the most beautiful part of the scene is certainly the mountain itself, the island of Sicily, and the numerous islands lying round it. All these, by a kind of magic in vision, seem as if they were brought close round the skirts of Ætna; the distances appearing reduced to nothing.

13. The present crater of the volcano is a circle of about three miles and a half in circumference. It goes shelving down on each side, and forms a regular hollow, like a vast amphitheatre.

14. From many places of this space, issue volumes of smoke, which, being much heavier than the circumambient air, instead of rising in it, as smoke generally does, rolls down the side of the mountain like a torrent, till, coming to that part of the atmosphere of the same specific gravity with itself, it shoots off horizontally, and forms a large tract in the air, according to the direction of the wind.

15. The crater is so hot, that it is very dangerous, if not impossible to go down into it. Besides, the smoke is very incommodious; and, in many places, the surface is so soft, that there have been instances of people's sinking down into it, and paying for their temerity with their lives.

16. Near the centre of the crater is the great mouth of the volcano. And when we reflect on the immensity of its depth, the vast caverns whence so many lavas have issued; the force of its internal fire, sufficient to raise up those lavas to so great a height; the boiling of the matter, the shaking of the mountain, the explosion of flaming rocks, &c. we must allow, that the most enthusiastic imagination, in the midst of all its terrors, can hardly form an idea more dreadful.

A DIALOGUE BETWEEN TWO SCHOOL-BOYS, ON DANCING.

Harry. TOM, when are you going to begin your dancing? You will be so old in a short time as to be ashamed to be seen taking your five positions.

Thomas. I don't know as I shall begin at all. Father says he don't care a fig whether I learn to jump any better than

than I do now; and, as I am to be a tradesman, he is determined, at present, to keep me at the reading and writing schools.

Har. That must be very dull and dry for you. And what good will all such learning do you, so long as you make the awkward appearance you do at present? I am surprised at your father's folly. So, because you are to be a *tradesman*, you are not to learn the graces! I expect to learn a trade too. But my papa says I shall first learn the *dancing trade*; and then, if I never learn any other, I shall make my way through the world well enough.

Tom. I don't know which discovers the most folly, your father or mine. Old folks certainly know more than young ones; and my father is much the oldest man.

Har. I don't believe that doctrine. There's *Jack Upstart* knows more than his father and mother both. And he is but *nineteen* yet. And he says the present generation, under five and twenty years of age, knows more than fifteen generations that have gone before us.

Tom. I don't know how that is. But father early taught me this proverb, "Young folks *think* old folks are fools; but old folks *know* young ones to be so." But to return to schools.—Pray how far have you gone in your arithmetic?

Har. Arithmetic! I have not begun that yet; nor shall I till I have completed dancing. That is a *nurly* study; I know I never shall like it.

Tom. Writing I suppose you are fond of.

Har. I can't say I am, Tom. I once had a tolerable fondness for it. But since I began dancing, I have held it in utter contempt. It may be well enough for a person to write a *legible* hand; but it is no mark of a *gentleman* to write *elegantly*.

Tom. You would have a gentleman *spell* well, I suppose.

Har. I would have him spell so well as to be *understood*; and that is enough for any man.

Tom. What say you to grammar and geography?

Har. Don't name them, I entreat you. There is nothing I so much abhor, as to hear your learned school-boys jabbering over their nouns, their pronouns, their verbs, their parables, their congregations, their imperfections, and

conſtructions. I'll tell you what, Tom, I had rather be maſter of *one* horn-pipe than to underſtand all the grammars which have been publiſhed ſince the art of printing was diſcovered.

Tom. I am ſorry, friend Harry, to hear you ſpeak ſo contemptuouſly of the ſolid ſciences. I hope you don't mean to neglect them entirely. If you do, you muſt expect to live in poverty; and die, the ſcorn and deriſion of all wiſe men.

Har. Never fear that, Tom. I ſhall take care of myſelf, I warrant you. You are much miſtaken in your prognoſtications. Why, there's *Tim Fiddlefaddle*—he can't even write his name; and as for reading, he ſcarcely knows B from a broomſtick; and yet he can dance a minuet with any maſter of the art in Chriſtendom. And the ladies all love him dearly. He is invited to their balls, routs, aſſemblies, card-parties, &c. &c. and he diverts them like any *monkey*.

Tom. And does he expect it will be the ſame through life? How is he to be maintained when he becomes old? and how is he to amuſe himſelf after he is unable to dance; as you ſay he can neither read nor write?

Har. Why, in fact, I never thought of theſe things before. I confeſs there appears to be ſome weight in theſe queries. I don't know but it will be beſt for me to ſpare a day or two in a week from my dancing, to attend to the branches you are purſuing.

Tom. You will make but little progreſs in that way. My maſter always told me that the *ſolid* ſciences ought to be ſecured *firſt*; and that dancing might come in by the bye. He ſays, when his ſcholars have once entered the dancing-ſchool, their heads, in general, are ſo full of balls, aſſemblies, minuets and cotillions, that he never can find much room for any thing elſe.

Har. I will ſtill maintain it, notwithſtanding all you can ſay in favor of your *ſolid ſciences*, as you call them, that the art of *dancing* is the art of all arts. It will, of itſelf, carry a man to the very pinnacle of fame. Whereas, *without* it, all your writing, arithmetic, grammar, and geography, will not raiſe one above the common level of a clown.

Tom.

Tom. I am no enemy to dancing, I aſſure you, friend Harry. It is an accompliſhment ſuitable enough for thoſe to learn who expect to have but little elſe to do. But for *you* and *me*, who are deſtined to get our living by ſome mechanical profeſſion, there are doubtleſs many purſuits more advantageous. I think we ought to employ but a very ſmall part of our time, in learning to *dance*. We will ſuppoſe, for inſtance, that you learn the trade of a carpenter, I would aſk you, if it would not be neceſſary to underſtand figures; ſo that you might be able to keep your own accounts; and ſo much geometry as to be able to meaſure heights and diſtances, ſuperfices and ſolids? Would it not be very convenient to know a little of hiſtory, in order to acquaint yourſelf with the various orders of architecture, and where they had their origin? If you were ſhown a picture of St. Peter's Church, or a plan of Grand Cairo, would you not like to know enough of geography to tell in what part of the world they are ſituated?

Har. Theſe are ſubjects which couſin Tim ſays never are agitated in the faſhionable circle which he viſits. And ſo I bid you good bye.

EXTRACT FROM MR. JOHN Q. ADAMS'S ORATION, DELIVERED AT BOSTON, JULY 4, 1793.

AMERICANS! let us pauſe for a moment to conſider the ſituation of our country, at that eventful day when our national exiſtence commenced. In the full poſſeſſion and enjoyment of all thoſe prerogatives for which you then dared to adventure upon "all the varieties of untried being," the calm and ſettled moderation of the mind is ſcarcely competent to conceive the tone of heroiſm, to which the ſouls of freemen were exalted in that hour of perilous magnanimity.

2. Seventeen times has the ſun, in the progreſs of his annual revolutions, diffuſed his prolific radiance over the plains of Independent America. Millions of hearts, which then palpitated with the rapturous glow of patriotiſm, have already

already been translated to brighter worlds; to the abodes of more than mortal freedom. Other millions have arisen to receive from their parents and benefactors, the inestimable recompense of their achievements.

3. A large proportion of the audience, whose benevolence is at this moment listening to the speaker of the day, like him were at that period too little advanced beyond the threshold of life to partake of the divine enthusiasm which inspired the American bosom; which prompted her voice to proclaim defiance to the thunders of Britain; which consecrated the banners of her armies; and finally erected the holy temple of American Liberty, over the tomb of departed tyranny.

4. It is from those who have already passed the meridian of life; it is from you, ye venerable assertors of the rights of mankind, that we are to be informed, what were the feelings which swayed within your breasts, and impelled you to action; when, like the stripling of Israel, with scarcely a weapon to attack, and without a shield for your defence, you met, and, undismayed, engaged with the gigantic greatness of the British power.

5. Untutored in the disgraceful science of human butchery; destitute of the fatal materials which the ingenuity of man has combined, to sharpen the scythe of death; unsupported by the arm of any friendly alliance, and unfortified against the powerful assaults of an unrelenting enemy, you did not hesitate at that moment, when your coasts were infested by a formidable fleet, when your territories were invaded by a numerous and veteran army, to pronounce the sentence of eternal separation from Britain, and to throw the gauntlet at a power, the terror of whose recent triumphs was almost co-extensive with the earth.

6. The interested and selfish propensities, which, in times of prosperous tranquillity have such powerful dominion over the heart, were all expelled; and in their stead, the public virtues, the spirit of personal devotion to the common cause, a contempt of every danger in comparison with the subserviency of the country, had assumed an unlimited control.

7. The passion for the public had absorbed all the rest; as the glorious luminary of heaven extinguishes in a flood of

of refulgence the twinkling ſplendor of every inferior planet. Thoſe of you, my countrymen, who were actors in thoſe intereſting ſcenes, will beſt know, how feeble and impotent is the language of this deſcription to expreſs the impaſſioned emotions of the ſoul, with which you were then agitated.

8. Yet it were injuſtice to conclude from thence, or from the greater prevalence of private and perſonal motives in theſe days of calm ſerenity, that your ſons have degenerated from the virtues of their fathers. Let it rather be a ſubject of pleaſing reflection to you, that the generous and diſintereſted energies, which you were ſummoned to diſplay, are permitted by the bountiful indulgence of Heaven, to remain latent in the boſoms of your children.

9. From the preſent proſperous appearance of our public affairs, we may admit a rational hope that our country will have no occaſion to require of us thoſe extraordinary and heroic exertions which it was your fortune to exhibit.

10. But from the common verſatility of all human deſtiny, ſhould the proſpect hereafter darken, and the clouds of public misfortune thicken to a tempeſt; ſhould the voice of our country's calamity ever call us to her relief, we ſwear by the precious memory of the ſages who toiled, and of the heroes who bled in her defence, that we will prove ourſelves not unworthy of the prize which they ſo dearly purchaſed; that we will act as the faithful diſciples of thoſe who ſo magnanimouſly taught us the inſtructive leſſon of republican virtue.

On knowing the World at an early Age.

THE knowledge of the world, in its comprehenſive ſenſe, is a knowledge greatly to be deſired. To underſtand the human heart, to know human manners, laws, languages, and inſtitutions of every kind, and in various nations, and to be able to reflect on all theſe with moral and political improvement, is an attainment worthy of the greateſt ſtateſman and the wiſeſt philoſopher.

2. But there is a knowledge of the world of a very inferior kind, but which many parents value at a high price. Greek and Latin are always mentioned with contempt, on a compariſon with this. In compliance with cuſtom, indeed, and to get him out of the way, the boy is placed at ſchool; but the knowledge to be gained there is little eſteemed by the empty votaries of faſhion.

3. Men and things, not words, are magiſterially pointed out as the proper objects of ſtudy, by thoſe who know little of men, things, or words. It is not the knowledge of books, (ſay they) which he is to purſue, but the knowledge of the world; ignorant that the knowledge of books is neceſſary to gain a valuable knowledge of the world.

4. The parents, who give ſuch directions to their children, are themſelves merely people of the world, as it is called; perſons for the moſt part of very moderate underſtandings, who have never made any ſolid improvements in learning, and, conſequently, never felt its pleaſures, or its advantages.

5. They have perhaps raiſed themſelves by dint of worldly policy, by the little arts of ſimulation and diſſimulation; and having ſeen the effects of dreſs, addreſs, and an attention to exterior accompliſhments; but at the ſame time being totally unacquainted with real and ſolid attainments, they are naturally led to wiſh to give their children the moſt uſeful education, which, according to their ideas, is a knowledge of the world.

6. But what is this knowledge of the world? A knowledge of its follies and vices; a knowledge of them at a time of life, when they will not appear in their true light, contemptible in themſelves, and the ſources of miſery; but flattering and pleaſurable. To ſee theſe at a boyiſh age, before the mind is properly prepared, will not cauſe an abhorrence, but an imitation of them.

7. To introduce boys to ſcenes of immoral and indecent behavior, is to educate them in vice, and to give the young mind a foul ſtain, which it will never loſe. And yet I have known parents in the metropolis ſuffer boys of fourteen or ſifteen to roam whereſoever they pleaſed; to frequent theatres, and other places of public diverſions, by themſelves; to return home late at night; and all this with

plenty of money, and without giving any account of the manner of consuming that or their time.

8. The parents were pleased with their son's proficiency in the knowledge of the world; the son was pleased with liberty. All for a short time went on to their mutual satisfaction. But after a few years, a sad reverse usually appeared. The boy became a spendthrift and a debauchee; alienated his father's affections by incurring debt, and ruined his constitution by every species of excess.

9. What remained after his money and his health were dissipated? No learning, no relish for the works of literary taste. The spring of life, when the seeds of these should have been sown, was employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

10. He, who is attending to his books, and collecting ideas which will one day render him a blessing and an honor to all with whom he is connected, will appear dull, awkward, and unengaging to many, in comparison with the pert stripling, who has been plunged into vice and dissipation before he knows the meaning of the words.

11. The reception which the latter meets with in company gives him additional spirits; and the poor parents usually triumph a while in the conscious superiority of their judgment. In four or five years, they commonly see and feel the effects of their folly.

12. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compassionated; but if ever it arise from affectation of singularity, pride, vicious principles, or carelessness concerning their offspring, it deserves the severest reprehension.

13. It is obvious to observe in the world multitudes of beardless boys assuming airs of manhood, and practising manly vices, to obtain a title to the appellation of *men*. The present age abounds with such examples.

14. A most fatal mistake is made by parents of all classes in the present age. Many of them seem to think vice and irregularity the marks of sense and spirit, in a boy; and that innocence, modesty, submission to superiors, application to study, and to every thing laudable, are the signs of stupidity.

ſtupidity. They often ſmile at the tricks of a young villain, and ever ſeem pleaſed with boyiſh profligacy.

15. Hence it happens, that their offspring frequently prove a ſcourge to them, and that they feel that ſting, which, to uſe Shakeſpeare's expreſſion, is ſharper than a ſerpent's tooth; the ſting inflicted by a thankleſs, an immoral, an ignorant, an extravagant, and an infidel child.

HISTORY OF POCAHONTAS.

PERHAPS they who are not particularly acquainted with the hiſtory of Virginia, may be ignorant that Pocahontas was the protectreſs of the Engliſh, and often ſcreened them from the cruelty of her father.

2. She was but twelve years old, when captain Smith, the braveſt, the moſt intelligent, and the moſt humane of the firſt coloniſts fell into the hands of the ſavages. He already underſtood their language, had traded with them ſeveral times, and often appeaſed the quarrels between the Europeans and them. Often had he been obliged alſo to fight them, and to puniſh their perfidy.

3. At length, however, under the pretext of commerce, he was drawn into an ambuſh, and the only two companions, who accompanied him, fell before his eyes; but though alone, by his dexterity he extricated himſelf from the troop which ſurrounded him; until, unfortunately, imagining he could ſave himſelf by croſſing a moraſs, he ſtuck faſt, ſo that the ſavages, againſt whom he had no means of defending himſelf, at laſt took and bound him, and conducted him to Powhatan.

4. The king was ſo proud of having Captain Smith in his power, that he ſent him in triumph to all the tributary princes, and ordered that he ſhould be ſplendidly treated till he returned to ſuffer that death which was prepared for him.

5. The fatal moment at laſt arrived. Captain Smith was laid upon the hearth of the ſavage king, and his head placed upon a large ſtone to receive the ſtroke of death; when Pocahontas, the youngeſt and darling daughter of Powhatan,

Powhatan, threw herſelf upon his body, claſped him in her arms, and declared, that if the cruel ſentence was executed, the firſt blow ſhould fall on her.

6. All ſavages (abſolute ſovereigns and tyrants not excepted) are invariably more affected by the tears of infancy, than the voice of humanity. Powhatan could not reſiſt the tears and prayers of his daughter.

7. Captain Smith obtained his life, on condition of paying for his ranſom a certain quantity of muſkets, powder, and iron utenſils; but how were they to be obtained? They would neither permit him to return to James-Town, nor let the Engliſh know where he was, leſt they ſhould demand him ſword in hand.

8. Captain Smith, who was as ſenſible as courageous, ſaid, that if Powhatan would permit one of his ſubjects to carry to James-Town a leaf which he took from his pocket-book, he ſhould find under a tree, at the day and hour appointed, all the articles demanded for his ranſom.

9. Powhatan conſented; but without having much faith in his promiſes, believing it to be only an artifice of the Captain to prolong his life. But he had written on the leaf a few lines, ſufficient to give an account of his ſituation. The meſſenger returned. The king ſent to the place fixed upon, and was greatly aſtoniſhed to find every thing which had been demanded.

10. Powhatan could not conceive this mode of tranſmitting thoughts; and Captain Smith was henceforth looked upon as a great magician, to whom they could not ſhow too much reſpect. He left the ſavages in this opinion, and haſtened to return home.

11. Two or three years after, ſome freſh differences ariſing amidſt them and the Engliſh, Powhatan, who no longer thought them ſorcerers, but ſtill feared their power, laid a horrid plan to get rid of them altogether. His project was to attack them in profound peace, and cut the throats of the whole colony.

12. The night of this intended conſpiracy, Pocahontas took advantage of the obſcurity; and in a terrible ſtorm which kept the ſavages in their tents, eſcaped from her father's houſe, adviſed the Engliſh to be on their guard, but conjured them to ſpare her family; to appear ignorant of

the intelligence she had given, and terminate all their differences by a new treaty.

13. It would be tedious to relate all the services which this angel of peace rendered to both nations. I shall only add, that the English, I know not from what motives, but certainly against all faith and equity, thought proper to carry her off. Long and bitterly did she deplore her fate; and the only consolation she had, was Captain Smith, in whom she found a second father.

14. She was treated with great respect, and married to a planter by the name of Rolfe, who soon after took her to England. This was in the reign of James the First; and it is said, that the monarch, pedantic and ridiculous in every point, was so infatuated with the prerogatives of royalty, that he expressed his displeasure, that one of his subjects should dare to marry the daughter even of a savage king.

15. It will not perhaps be difficult to decide on this occasion, whether it was the savage king who derived honor from finding himself placed upon a level with the European prince, or the English monarch, who, by his pride and prejudices, reduced himself to a level with the chief of the savages.

16. Be that as it will, Captain Smith, who had returned to London before the arrival of Pocahontas, was extremely happy to see her again; but dared not treat her with the same familiarity as at James-Town. As soon as she saw him, she threw herself into his arms, calling him her father; but finding that he neither returned her caresses with equal warmth, nor the endearing title of daughter, she turned aside her head and wept bitterly; and it was a long time before they could obtain a single word from her.

17. Captain Smith inquired several times what could be the cause of her affliction. "What! said she, did I not save thy life in America! When I was torn from the arms of my father, and conducted amongst thy friends, didst thou not promise to be a father to me? Didst thou not assure me that if I went into thy country, thou wouldst be my father, and that I should be thy daughter? Thou hast deceived me, and behold me now here, a stranger and an orphan."

18. It was not difficult for the Captain to make his peace with this charming creature, whom he tenderly loved.

He

He presented her to several people of the first quality; but never dared to take her to court, from which, however, she received several favors.

19. After a residence of several years in England, an example of virtue and piety, and attachment to her husband, she died, as she was on the point of embarking for America. She left an only son, who was married, and left none but daughters; and from these are descended some of the principal characters in Virginia.

SPEECH OF CAIUS MARIUS TO THE ROMANS; SHOWING THE ABSURDITY OF THEIR HESITATING TO CONFER ON HIM THE RANK OF GENERAL, MERELY ON ACCOUNT OF HIS EXTRACTION.

IT is but too common, my countrymen, to observe a material difference between the behavior of those who stand candidates for places of power and trust, before and after their obtaining them. They solicit them in one manner, and execute them in another.

2. They set out with a great appearance of activity, humility, and moderation; but they quickly fall into sloth, pride, and avarice. It is undoubtedly no easy matter to discharge, to general satisfaction, the duty of a supreme commander in troublesome times.

3. You have committed to my conduct the war against Jugurtha. The patricians are offended at this. But, where would be the wisdom of giving such a command to one of their honorable body? a person of illustrious birth, of ancient family, of innumerable statues, but——of no experience!

4. What service would his long line of dead ancestors, or his multitude of motionless statues, do his country in the day of battle? What could such a general do, but in his trepidation, and inexperience, have recourse to some inferior commander for direction in difficulties to which he was not himself equal? Thus, your patrician general would in fact have a general over him; so that the acting commander would still be a plebeian.

5. So true is this, my countrymen, that I have, myself, known those who have been chosen consuls, begin then to read the history of their own country, of which, till that time, they were totally ignorant; that is, they first obtained the employment, and then bethought themselves of the qualifications necessary for the proper discharge of it.

6. I submit to your judgment, Romans, on which side the advantage lies, when a comparison is made between patrician haughtiness and plebeian experience. The very actions which they have only read, I have partly seen, and partly myself achieved. What they know by reading, I know by action. They are pleased to slight my mean birth; I despise their mean characters.

7. Want of birth and fortune is the objection against *me;* want of personal worth, against *them.* But are not all men of the same species? What can make a difference between one man and another, but the endowments of the mind? For my part, I shall always look upon the bravest man as the noblest man.

8. If the patricians have reason to despise me, let them likewise despise their ancestors, whose nobility was the fruit of their virtue. Do they envy the honors bestowed upon me? let them envy, likewise, my labors, my abstinence, and the dangers I have undergone for my country, by which I have acquired them.

9. But those worthless men lead such a life of inactivity, as if they despised any honors you can bestow; while they aspire to honors as if they had deserved them by the most industrious virtue. They lay claim to the rewards of activity, for their having enjoyed the pleasures of luxury. Yet none can be more lavish than they are in praise of their ancestors.

10. And they imagine they honor themselves by celebrating their forefathers; whereas they do the very contrary; for, as much as their ancestors were distinguished for their virtues, so much are they disgraced by their vices.

11. The glory of ancestors casts a light, indeed, upon their posterity; but it only serves to show what the descendants are. It alike exhibits to public view their degeneracy and their worth. I own I cannot boast of the deeds of my forefathers; but I hope I may answer the cavils of the

the patricians, by ſtanding up in defence of what I have myſelf done.

12. Obſerve now, my countrymen, the injuſtice of the patricians. They arrogate to themſelves honors, on account of exploits done by their forefathers, whilſt they will not allow me due praiſe for performing the very ſame ſort of actions in my own perſon.

13. He has no ſtatues, they cry, of his family. He can trace no venerable line of anceſtors. What then? is it matter of more praiſe to diſgrace one's illuſtrious anceſtors, than to become illuſtrious by one's own good behavior?

14. What if I can ſhow no ſtatues of my family? I can ſhow the ſtandards, the armor, and the trappings, which I have myſelf taken from the vanquiſhed; I can ſhow the ſcars of thoſe wounds, which I have received by facing the enemies of my country.

15. Theſe are my ſtatues. Theſe are the honors I boaſt of. Not left me by inheritance, as theirs; but earned by toil, by abſtinence, by valor; amidſt clouds of duſt and ſeas of blood; ſcenes of action, where thoſe effeminate patricians, who endeavor, by indirect means, to depreciate me in your eſteem, have never dared to ſhow their faces.

FRATERNAL AFFECTION.

IN the beginning of the ſixteenth century, the Portugueſe carracks ſailed from Liſbon to Goa, a very great, rich, and flouriſhing colony of that nation in the Eaſt-Indies. There were no leſs than twelve hundred ſouls, mariners, paſſengers, prieſts, and friars, on board one of theſe veſſels.

2. The beginning of their voyage was proſperous; they had doubled the ſouthern extremity of the great continent of Africa, called the Cape of Good Hope, and were ſteering their courſe northeaſt, to the great continent of India, when ſome gentlemen on board, who, having ſtudied geography and navigation, found in the latitude in which they were then ſailing, a large ridge of rocks laid down in their ſea charts.

3. They

3. They no ſooner made this diſcovery, than they acquainted the captain of the ſhip with the affair, deſiring him to communicate the ſame to the pilot, which requeſt he immediately granted, recommended him to lie by in the night, and ſlacken ſail by day, until they ſhould be paſt the danger.

4. It is a cuſtom always among the Portugueſe abſolutely to commit the ſailing part, or the navigation of the veſſel to the pilot, who is anſwerable with his head for the ſafe conduct or carriage of the king's ſhips, or thoſe belonging to private traders; and he is under no manner of direction from the captain, who commands in every other reſpect.

5. The pilot being one of thoſe ſelf-ſufficient men, who think every hint given them from others in the way of their profeſſion derogatory from their underſtandings, took as an affront to be taught his art, and inſtead of complying with the captain's requeſt, actually crowded more ſail than the veſſel had carried before.

6. They had not ſailed many hours, when, juſt about the dawn of day, a terrible diſaſter befel them, which would have been prevented if they had lain by. The ſhip ſtruck upon a rock. I leave to the reader's imagination, what a ſcene of horror this dreadful accident muſt occaſion among twelve hundred perſons, all in the ſame inevitable danger; beholding, with fearful aſtoniſhment, that inſtantaneous death which now ſtared them in the face.

7. In this diſtreſs, the captain ordered the pinnace to be launched, into which, having toſſed a ſmall quantity of biſcuit, and ſome boxes of marmalade, he jumped in himſelf, with nineteen others, who with their ſwords prevented the coming in of any more, leſt the boat ſhould ſink.

8. In this condition they put off into the great Indian ocean, without a compaſs to ſteer by, or any freſh water but what might fall from the heavens, whoſe mercy alone could deliver them. After they had rowed four days in this miſerable condition, the captain, who had been for ſome time very ſick and weak, died.

9. This added, if poſſible, to their miſery; for as they now fell into confuſion, every one would govern, and none would obey. This obliged them to elect one of their own company

company to command them, whose orders they implicitly agreed to follow. This person proposed to the company to draw lots, and to cast every fourth man overboard; as their small stock of provisions was so far spent, as not to be able at a very short allowance to sustain life above three days longer.

10. There were now nineteen persons in all; in this number were a friar and a carpenter, both of whom they would exempt, as the one was useful to absolve and comfort them in their last extremity, and the other to repair the pinnace in case of a leak or other accident.

11. The same compliment they paid to their new captain, he being the odd man, and his life of much consequence. He refused their indulgence a great while; but at last they obliged him to acquiesce; so that there were four to die out of the sixteen remaining persons.

12. The three first submitted to their fate; the fourth was a Portuguese gentleman who had a younger brother in the boat, who, seeing him about to be thrown overboard, most tenderly embraced him, and with tears in his eyes besought him to let him die in his room; enforcing his arguments by telling him that he was a married man, and had a wife and children at Goa, beside the care of three sisters, who absolutely depended upon him; that, as for himself, he was single, and his life of no great importance; he therefore conjured him to suffer him to supply his place.

13. The elder brother, astonished, and melting with this generosity, replied, that, since the divine providence had appointed him to suffer, it would be wicked and unjust to permit any other to die for him, especially a brother, to whom he was so infinitely obliged. The younger, persisting in his purpose, would take no denial; but throwing himself on his knees, held his brother so fast, that the company could not disengage them.

14. Thus they disputed for a while, the elder brother bidding him to be a father to his children, and recommended his wife to his protection; and as he would inherit his estate, to take care of their common sisters; but all he could say could not make the younger desist. This was a scene of tenderness that must fill every breast, susceptible of generous impressions, with pity. At last the constanc elder brother yielded to the piety of the other.

15. He acquiesced, and suffered the gallant youth to supply his place, who, being cast into the sea, and a good swimmer, soon got to the stern of the pinnace, and laid hold of the rudder with his right hand, which being perceived by one of the sailors, he cut off the hand with his sword; then dropping into the sea, he presently caught hold again with his left, which received the same fate by a second blow.

16. Thus dismembered of both hands, he made a shift, notwithstanding, to keep himself above water with his feet and two stumps, which he held bleeding upwards.

17. This moving spectacle so raised the pity of the whole company, that they cried out, "He is but one man, let us endeavor to save his life;" and he was accordingly taken into the boat, where he had his hands bound up as well as the place and circumstances could permit.

18. They rowed all that night; and the next morning, when the sun arose, as if Heaven would reward the piety of this young man, they descried land, which proved to be the mountains of Mozambique, in Africa, not far from a Portuguese colony. Thither they all safely arrived, where they remained until the next ship from Lisbon passed by and carried them to Goa.

On the Importance of studying the English Language grammatically.

A RIGHT education of children has ever been esteemed by the best philosophers and wisest legislators, as the most certain source of happiness, not only to families, but to states and kingdoms; and is, on all moral and civil considerations, the first blessing in order and necessity, the highest in value and importance, and, in these united republics, the grand basis on which their future happiness and prosperity depend.

2. Of such inestimable worth was right education held by the ancients, that when they were in all their glory, and long after, the tutorage of youth was accounted the most honorable employment; and many of noble birth and easy fortunes

fortunes became preceptors, and took youth under their tuition.

3. It is well known that the Romans, as well as Greeks, carefully applied themselves to the study of their own language, and were early able to speak and write it in the greatest perfection. Masters taught them, betimes, the principles, the difficulties, the subtilties and the depths of it. And so that it was chiefly owing, that they made more early advances in the most useful sciences, than any youth have since done.

4. The French have been beforehand with us in this important particular. They have long imitated the Greeks and Romans, and have had the good policy to prefer their own language to every other; disdaining the study of any foreign tongues, unless driven by necessity into other countries. And the political advantages they have derived from such a conduct are visible all over Europe.

5. Policy, then, were there nothing else, cries aloud for our exerting ourselves in the cause of a too long neglected English education; and for wiping off that charge of barbarity, with which not only we, but those of England have been, on that account, so long stigmatized by the very nation whom we so much venerate, and whose language we are so ridiculously fond of, to the reproach and degradation of a better, even our own.

6. There is, perhaps, no language the grammatical knowledge of which can be learned with so much ease, or with less difficulty than ours. And as the freedom, the liberty, and the life of our country depend upon it, shall America deprive her sons of this most valuable birthright, the right of nature?

7. It appears to me a thing very unaccountable, that masters, and those who superintend public schools, should neglect this important part of an education, and suffer youth to trifle away their time, when it might be employed to so much advantage to themselves and to future generations. And what is still more so, is, that parents, who love their children, should connive at this unpardonable neglect.

8. Without a common school education, which is the anchor of liberty, the supporter of our rights, we can be

compared to nothing but a ship at sea, deprived of sails, rudder, compass, and exposed to the billows and hurricanes of the boisterous deep.

9. With it, we have a most substantial foundation laid, on which we can erect a superb building, for public and private utility: with it, we can conduct the ship of state, and regale ourselves under the tree of liberty; and unshackle ourselves from ignorance, which is the origin of feuds and animosities in free states.

10. Do not the arts and sciences, in every kingdom, participate to a great degree the fate of its language? rise and flourish, or sink into disrepute, as the latter is cultivated or neglected? How dear then ought the honor of the English language to be to every American!

11. And as grammar is the solid foundation on which all other science rests, and as all human inquiry is divided into science and language; and further, as under the latter, fall the ideas and subjects of the didactic style, oratory, poetry, painting, and sculpture, judge ye, if it ought to be left to young gentlemen to form their style by chance, or to begin the study of their mother tongue, at a time of life which calls them forth to action.

12. You, who are entrusted with the education of our youth, and you, who superintend our schools, have a glorious and joyful prospect before you, a noble opportunity indeed of doing much good to mankind; of constituting real merit, and securing the warmest returns of gratitude, by perfecting the flower of our youth, in speaking and writing that language, in which alone they must act the part of their fathers, serve their country, and become the mouths of the people.

13. You will not fail, my beloved countrymen, to afford your children this distinguishing, this necessary, this all important education, by which you will, in a short time, nurse up a race of freemen, to the honor and never fading glory of our country.

14. America will then increase in wealth, in commerce, agriculture and manufactures; will as far surpass all other nations on the globe, in virtue, learning and abilities; and will as much distinguish herself for humanity, nobleness of sentiment, attachment to government, and love of liberty,

as

as the towering cedar among the trees of the wood, or the sun in the presence of the stars.

15. All nations will look up unto her, call her blessed, and say, "In her, the problem, which has been put for thousands of years, has been truly verified; whether a nation can be governed, and yet be free."

THE HOTTENTOT AND THE LION.

AN elderly Hottentot in the service of a Christian, near the upper part of Sunday river on the Cambdeboo side, perceived a lion following him at a great distance for two hours together. Thence he naturally concluded, that the lion only waited for the approach of darkness, in order to make him a prey; and in the mean time, could not expect any other than to serve for this fierce animal's supper; inasmuch as he had no other weapon of defence than a stick, and knew that he could not get home before it was dark.

2. But as he was well acquainted with the nature of the lion, and the manner of its seizing upon its prey; and at the same time had leisure to ruminate on the ways and means in which it was most likely that his existence would be terminated, he at length hit on a method of saving his life.

3. For this purpose, instead of making the best of his way home, he looked out for a precipice; and, setting himself down on the edge of it, found to his great joy, that the lion likewise made a halt, and kept at the same distance as before.

4. As soon as it grew dark, the Hottentot sliding a little forwards, let himself down below the upper edge of the precipice upon some projecting part or cleft of the rock, where he could just keep himself from falling. But in order to cheat the lion still more, he set his hat and cloak on the stick, making with it a gentle motion just over his head, a little way from the edge of the precipice.

5. This crafty expedient had the desired success. He did not stay long in that situation, before the lion came creeping.

creeping ſoftly towards him like a cat, and, miſtaking the ſkin-coat for the Hottentot himſelf, took his leap with ſuch exactneſs and preciſion, as to fall headlong down the precipice, and was daſhed in pieces.

SCENE BETWEEN GUSTAVUS VASA AND CRISTIERN.

Criſt. TELL me, Guſtavus, tell me why is this,
That, as a ſtream diverted from the banks
Of ſmooth obedience, thou haſt drawn thoſe men
Upon a dry unchannell'd enterprize,
To turn their inundation? Are the lives
Of my miſguided people held ſo light,
That thus thou'dſt puſh them on the keen rebuke
Of guarded majeſty; where juſtice waits
All awful and reſiſtleſs, to aſſert
Th' impervious rights, the ſanctitude of kings;
And blaſt rebellion?

Guſt. Juſtice, ſanctitude,
And rights! O, patience! Rights! what rights, thou tyrant?
Yes, if perdition be the rule of power,
If wrongs give right, O then, ſupreme in miſchief,
Thou wert the lord, the monarch of the world!
Too narrow for thy claim. But if thou think'ſt
That crowns are vilely propertied, like coin,
To be the means, the ſpecialty of luſt,
And ſenſual attribution; if thou think'ſt
That empire is of titled birth or blood;
That nature, in the proud behalf of one,
Shall diſenfranchiſe all her lordly race,
And bow her general iſſue to the yoke
Of private domination; then, thou proud one,
Here know me for thy king. Howe'er, be told,
Not claim hereditary, not the truſt
Of frank election,
Not ev'n the high anointing hand of Heaven,
Can authoriſe oppreſſion, give a law
For lawleſs pow'r, wed faith to violation,

On

On reaſon build miſrule, or juſtly bind
Allegiance to injuſtice. Tyranny
Abſolves all faith; and who invades our rights,
Howe'er his own commence, can never be
But an uſurper. But for thee, for thee
There is no name. Thou haſt abjur'd mankind,
Daſh'd ſafety from thy bleak, unſocial ſide,
And wag'd wild war with univerſal nature.

Criſt. Licentious traitor! thou canſt talk it largely.
Who made thee umpire of the rights of kings,
And pow'r, prime attribute; as on thy tongue
The poiſe of battle lay, and arms of force,
To throw defiance in the front of duty?
Look round, unruly boy! thy battle comes
Like raw, diſjointed, muſt'ring, feeble wrath,
A war of waters, borne againſt a rock
Of our firm continent, to fume, and chafe,
And ſhiver in the toil.

Guſt. Miſtaken man!
I come empower'd and ſtrengthen'd in thy weakneſs;
For though the ſtructure of a tyrant's throne
Riſe on the necks of half the ſuff'ring world,
Fear trembles in the cement; pray'rs, and tears,
And ſecret curſes, ſap its mould'ring baſe,
And ſteal the pillars of allegiance from it;
Then let a ſingle arm but dare the ſway,
Headlong it turns, and drives upon deſtruction.

Criſt. Profane, and alien to the love of Heaven!
Art thou ſtill harden'd to the wrath divine,
That hangs o'er thy rebellion? Know'ſt thou not
Thou art at enmity with grace, caſt out,
Made an anathema, a curſe enroll'd
Among the faithful, thou and thy adherents,
Shorn from our holy church, and offer'd up
As ſacred to perdition?

Guſt. Yes, I know;
When ſuch as thou, with ſacrilegious hand,
Seize on the apoſtolic key of heaven,
It then becomes a tool for crafty knaves
To ſhut our virtue, and unfold thoſe gates
That Heaven itſelf had barr'd againſt the luſts

Of avarice and ambition. Soft and sweet,
As looks of charity, or voice of lambs
That bleat upon the mountain, are the words
Of christian meekness! mission all divine!
The law of love, sole mandate. But your gall,
Ye Swedish prelacy, your gall hath turn'd
The words of sweet but undigested peace,
To wrath and bitterness. Ye hallow'd men,
In whom vice sanctifies, whose precepts teach
Zeal without truth, religion without virtue.
Sack'd towns and midnight howlings, through the realm,
Receive your sanction. O, 'tis glorious mischief!
When vice turns holy, puts religion on,
Assumes the robe pontifical, the eye
Of saintly elevation, blesseth sin,
And makes the seal of sweet offended Heaven
A sign of blood.

Crist. No more of this.
Gustavus, would'st thou yet return to grace,
And hold thy motions in the sphere of duty,
Acceptance might be found.

Gust. Imperial spoiler!
Give me my father, give me back my kindred,
Give me the fathers of ten thousand orphans,
Give me the sons in whom thy ruthless sword
Has left our widows childless. Mine they were;
Both mine and every Swede's, whose patriot breast
Bleeds in his country's woundings. O, thou canst not!
Thou hast outsinn'd all reckoning! Give me then
My all that's left, my gentle mother there,
And spare yon little trembler.

Crist. Yes, on terms
Of compact and submission.

Gust. Ha! with thee!
Compact with thee! and mean'st thou for my country,
For Sweden? No, so hold my heart but firm,
Although it wring for't, though blood drop for tears,
And at the sight my straining eyes start forth—
They both shall perish first.

NARRATIVE OF THE EXTRAORDINARY ADVENTURES OF FOUR SAILORS, WHO WERE CAST AWAY ON THE DESERT ISLAND OF SPITSBERGEN.

1. THESE northern seas, owing to the excessive cold of the climate, are frequently so full of ice as to render it exceedingly hazardous to ships, which are thereby exposed to the danger of being crushed between two bodies of immense ice, or of being so completely surrounded, as to deprive them of every power of moving from the spot.

2. In this latter alarming situation were the crew of a Russian ship. A council was immediately held, when the mate mentioned what he recollected to have heard, that a ship's crew from Mesen, some time before, had formed a resolution of passing the winter upon this island, and for that purpose had carried timber proper for building a hut at a little distance from the shore.

3. This information led the whole company to form the resolution of wintering there, should the hut be fortunately remaining. They were induced to adopt this measure from the certainty of perishing should they remain in the ship. They therefore deputized four of their crew to go in search of the hut, and make what further discoveries they could.

4. As no human creature inhabited the shore on which they were to land, it was absolutely necessary for them to carry some provisions with them for their support. They had to make their way, for nearly two miles, over loose heaps of ice, which the water had raised, and the wind had driven against each other; and this made it equally difficult and dangerous.

5. From this consideration, they avoided loading themselves too much with provisions, lest their weight might sink them between the pieces of ice, where they must inevitably perish.

6. Having previously considered all these matters, they provided themselves only with a musket and powder-horn, containing twelve charges of powder and ball, an axe, a small kettle, a bag with about twenty pounds of flour, a knife,

knife, a tinder box and tinder, a bladder filled with tobacco, and every man his wooden pipe.

7. Thus poorly equipped, these four sailors reached the island, little thinking what they were to endure while they remained on it. After exploring some small part of the country, they discovered the hut they were in pursuit of, at the distance of about an English mile and a half from the shore.

8. Its length was thirty-six feet, and its height and breadth eighteen. It consisted of a small antichamber about twelve feet broad, having two doors, the one to exclude the outer air, and the other to form a communication with the inner room. This contributed not a little to keep the larger room warm, when it was once heated.

9. They found in the larger room an earthen stove, constructed in the Russian manner. They rejoiced exceedingly at this discovery, though they found the hut had suffered very much from the severity of the weather, it having been built a considerable time. However, they contrived to make it supportable for that night.

10. The next morning early they repaired to the shore, in order to acquaint their comrades with their success, and also to get from the vessel such provisions, ammunition, and other necessaries, as might in some measure enable them to struggle with the approaching winter.

11. But what pen can properly describe the terrible situation of their minds, when, coming to the place at which they landed, they discovered nothing but an open sea, clear of all ice, though, but a day before, it had covered the ocean! During the night, a violent storm had arisen, which had been the cause of this change of appearance in the ocean.

12. Whether the ice, which had before surrounded the vessel, being put in motion by the violence of the winds and waves, had crushed the ship to pieces, or whether she had been carried by the current into the main ocean, it was impossible for them to determine.

13. However, they saw the ship no more; and as she was never afterwards heard of, it is most likely that she went to the bottom with every soul on board. This dreadful

ful event deprived the poor unhappy wretches of all hopes of ever again seeing their native country.

14. They returned to their hut, and there bewailed their deplorable lot, more perhaps to be pitied than those who were buried in the bosom of the deep. Their thoughts were, in course, first directed to procure subsistence, and to repair their hut.

15. Their twelve charges of powder and shot soon produced them as many rein deer, of which there fortunately happened to be many on the island. They then set about repairing their hut, and filled up all the crevices, through which the air found its way, with the moss that grew there in plenty.

16. As it was impossible to live in that climate without fire, and as no wood grew upon the island, they were much alarmed on that account. However, in their wanderings over the beach, they met with plenty of wood, which had been driven on shore by the waves.

17. This principally consisted of the wrecks of ships; but sometimes whole trees with their roots came on shore, the undoubted produce of some more hospitable clime, which were washed from their native soil by the overflowings of rivers, or some other accident.

18. As soon as their powder and shot were exhausted, they began to be in dread of perishing with hunger; but good fortune, and their own ingenuity, to which necessity always gives a spur, removed these dreadful apprehensions. In the course of their traversing the beach, they one day discovered some boards, in which were large hooks and nails in abundance.

19. By the assistance of these, they made spears and arrows; and, from a yew tree, which had been thrown on shore by the waves, they formed plenty of bows. With these weapons, during the time of their continuance on the island, they killed upwards of two hundred and fifty rein deer, beside a great number of blue and white foxes.

20. The flesh of these animals served them for food, and their skins were equally useful in supplying them with warm cloathing. The number of white bears they killed were only ten; for these animals being very strong, defended themselves with great vigor and fury, and even ventured

to

to make their appearance frequently at the door of their hut, from whence they were driven with some difficulty and danger.

21. Thus these three different sorts of animals were the only food of these miserable mariners, during their long, and dreary abode on this island.

22. The intenseness of the cold, and the want of proper conveniencies, rendered it impossible for them to cook their victuals properly, so that they were obliged to eat their provisions almost raw, and without bread or salt.

23. There was but one stove in the hut, and that being in the Russian manner, was not proper for boiling. However, to remedy this inconvenience as much as possible, they dried some of their provisions, during the summer, in the open air, and then hung them up in the upper part of the hut, which being continually filled with smoke, they, thus became thoroughly dried.

24. This they used instead of bread, which made them relish their half boiled meat the better. They procured their water in summer from the rivulets that fell from the rocks; and in the winter, from snow and ice thawed. This was their only drink; and their small kettle was the only convenience they had to make use of for this and many other purposes.

25. As it was necessary to keep up a continual fire, they were particularly cautious not to let the light be extinguished; for though they had both steel and flints, yet they had no tinder; and it would have been a terrible thing to be without light in a climate where darkness reigns so many months during the winter.

26. They therefore fashioned a kind of lamp, which they filled with fein deer fat, and stuck into it some twisted linen, shaped in the form of a wick. After many trials, they at last brought their lamp to complete perfection, and kept it burning, without intermission, from the day they first made it, till they embarked for their native country.

27. They also found themselves in want of shoes, boots, and other necessary articles of dress, for all which they found wonderful resources in that genius to which necessity gives birth.

28. Having

28. Having lived more than six years upon this dreary and inhospitable island, a ship happened to arrive there, which took three of them on board, and carried them back to their native country. The fourth man was seized with the scurvy, and being naturally indolent, and not using proper exercise, he died, after lingering for some time, when his companions buried him in the snow.

SPEECH OF CANULEIUS, A ROMAN TRIBUNE, TO THE CONSULS, IN BEHALF OF THE PLEBEIANS.

WHAT an insult upon us is this! If we are not so rich as the patricians, are we not citizens of Rome as well as they? inhabitants of the same country? members of the same community? The nations bordering upon Rome, and even strangers more remote, are admitted not only to marriages with us, but to what is of much greater importance, the freedom of the city.

2. Are we, because we are commoners, to be worse treated than strangers? And, when we demand that the people may be free to bestow their offices and dignities on whom they please, do we ask any thing unreasonable or new? Do we claim more than their original inherent right? What occasion, then, for all this uproar, as if the universe were falling to ruin? They were just going to lay violent hands upon me in the senate house.

3. What! must this empire, then, be unavoidably overturned? Must Rome of necessity sink at once, if a plebeian, worthy of the office, should be raised to the consulship? The patricians, I am persuaded, if they could, would deprive you of the common light. It certainly offends them that you breathe, that you speak, that you have the shapes of men.

4. Nay, but to make a commoner a consul, would be, say they, a most enormous thing. Numa Pompilius, however, without being so much as a Roman citizen, was made king of Rome. The elder Tarquin, by birth not even Italian, was nevertheless placed upon the throne. Servius Tul-

lius, the ſon of a captive woman, (nobody knows who his father was) obtained the kingdom as the reward of his wiſdom and virtue.

5. In thoſe days, no man in whom virtue ſhone conſpicuous was rejected or deſpiſed on account of his race and deſcent. And did the ſtate proſper the leſs for that? were not theſe ſtrangers the very beſt of all our kings? And ſuppoſing now, that a plebeian ſhould have their talents and merit, muſt not he be ſuffered to govern us?

6. But, "we find that, upon the abolition of the regal power, no commoner was choſen to the conſulate." And what of that? Before Numa's time, there were no pontiffs in Rome. Before Servius Tullius' days, there was no cenſus; no diviſion of the people into claſſes and centuries. Who ever heard of conſuls before the expulſion of Tarquin the proud? Dictators, we all know, are of modern invention; and ſo are the offices of tribunes, ædiles, quæſtors.

7. Within theſe ten years we have made decemvirs, and we have unmade them. Is nothing to be done but what has been done before? That very law forbidding marriages of patricians with plebeians, is not that a new thing? Was there any ſuch law before the decemvirs enacted it? and a moſt ſhameful one it is in a free ſtate. Such marriages, it ſeems, would taint the pure blood of the nobility.

8. They talk to us of the confuſion there will be in families, if this ſtatute ſhould be repealed. I wonder they do not make a law againſt a commoner's living near a nobleman, or going the ſame road that he is going, or being preſent at the ſame feaſt, or appearing in the ſame market-place. They might as well pretend that theſe things make confuſion in families, as that intermarriages will do it.

9. Does not every one know, that the children will be ranked according to the quality of their father, let him be a patrician or a plebeian? In ſhort, it is manifeſt enough that we have nothing in view but to be treated as men and citizens; nor can they who oppoſe our demand have any motive to do it but the love of domineering.

10. Hear me, conſuls. Whether the news of the war you talk of be true, or whether it be only a falſe rumor ſpread abroad for nothing but a color to ſend the people out of the city, I declare, as tribune, that this people, who have

have already so often spilt their blood in our country's cause, are again ready to arm for its defence and its glory, if they may be restored to their natural rights, and you will no longer treat us like strangers in our own country.

11. But, if you account us unworthy of your alliance by intermarriages, if you will not suffer the entrance to the chief offices in the state to be open to all persons of merit indifferently, but will confine your choice of magistrates to the senate alone; talk of wars as much as you please; paint, in your ordinary discourses, the league and power of our enemies, ten times more dreadful than you do now; I declare, that this people whom you so much despise, and to whom you are nevertheless indebted for all your victories, shall never more enlist themselves; not a man of them shall take arms; not a man of them shall expose his life for imperious lords, with whom he can neither share the dignities of the state, nor in private life have any alliance by marriage.

DESCRIPTION OF THE FALLS OF NIAGARA.

AMONG the many natural curiosities which this country affords, the cataract of Niagara is infinitely the greatest. In order to have a tolerable idea of this stupendous fall of water, it will be necessary to conceive that part of the country in which Lake Erie is situated, to be elevated above that which contains Lake Ontario, about three hundred feet.

2. The slope which separates the upper and lower country is generally very steep, and in many places almost perpendicular. It is formed by horizontal strata of stone, great part of which is what we commonly call lime-stone. The slope may be traced from the north side of Lake Ontario, near the bay of Taronto, round the west end of the lake; thence its direction is generally east, between Lake Ontario and Lake Erie; it crosses the strait of Niagara, and the Chenesseo river; after which it becomes lost in the country towards the Seneca Lake.

3. It is to this slope that our country is indebted, both for the cataract of Niagara, and the great falls of the Chenesco. The cataract of Niagara was formerly down at the northern side of the slope, near to that place which is now known by the name of the Landing; but from the great length of time, added to the great quantity of water, and distance which it falls, the solid stone is worn away, for about seven miles, up towards Lake Erie, and a chasm is formed which no person can approach without horror.

4. Down this chasm the water rushes with a most astonishing velocity, after it makes the great pitch. In going up the road near this chasm, the fancy is constantly engaged in the contemplation of the most romantic and awful prospects imaginable, until, at length, the eye catches the falls; the imagination is instantly arrested, and you admire in silence! the river is about one hundred and thirty-five poles wide, at the falls, and the perpendicular pitch one hundred and fifty feet.

5. The fall of this vast body of water produces a sound, which is frequently heard at the distance of twenty miles, and a sensible tremulous motion in the earth for some poles round. A heavy fog, or cloud, is constantly ascending from the falls, in which rainbows may always be seen, when the sun shines.

6. This fog, or spray, in the winter season, falls upon the neighboring trees, where it congeals, and produces a most beautiful crystalline appearance. This remark is equally applicable to the falls of the Chenesco.

7. The difficulty which would attend levelling the rapids in the chasm, prevented my attempting it; but I conjecture the water must descend at least sixty-five feet. The perpendicular pitch at the cataract is one hundred and fifty feet; to these add fifty-eight feet, which the water falls in the last half mile, immediately above the falls, and we have two hundred and seventy-three feet, which the water falls in a distance of about seven miles and a half.

8. If either ducks, or geese, inadvertently alight in the rapids, above the great cataract, they are incapable of getting on the wing again, and are instantly hurried on to destruction. There is one appearance at this cataract, worthy of some attention, and which I do not remember to have seen noted by any writer.

9. Juſt below the great pitch, the water and foam may be ſeen puffed up in ſpherical figures, nearly as large as common cocks of hay; they burſt at the top, and project a column of ſpray to a prodigious height; they then ſubſide and are ſucceeded by others, which burſt in like manner. This appearance is moſt conſpicuous about half way between the iſland that divides the falls, and the weſt ſide of the ſtrait, where the largeſt column of water deſcends.

BENEVOLENT AFFECTIONS.

BENEVOLENCE, from its nature, compoſes the mind, warms the heart, enlivens the whole frame, and brightens every feature of the countenance. It may juſtly be ſaid to be medicinal both to ſoul and body. We are bound to it by duty; we are invited to it by intereſt; and becauſe both theſe cords are often feeble, we have natural kind affections to aid them in their operations, and ſupply their defects; and theſe affections are joined with a manly pleaſure in their exertion.

2. They are amiable even in brute animals. We love the meekneſs of the lamb, the gentleneſs of the dove, the affection of a dog to his maſter. We cannot, without pleaſure, obſerve the timid ewe, who never ſhowed the leaſt degree of courage in her own defence, become valiant and intrepid in defence of her lamb, and boldly aſſault thoſe enemies, the very ſight of whom was wont to put her to flight.

3. How pleaſant is it to ſee the family economy of a pair of little birds, in rearing their tender offspring; the conjugal affection and fidelity of the parents; their cheerful toil and induſtry in providing food for their family; their ſagacity in concealing their habitation; the arts they uſe, often at the peril of their own lives, to decoy hawks and other enemies from their dwelling place; and the affliction they feel when ſome unlucky boy has robbed them of the dear pledges of their affection, and fruſtrated all their hopes of their riſing family?

4. If kind affection be amiable in brutes, it is not leſs ſo in our own ſpecies. Even the external ſigns of it have a powerful

a powerful charm. Every one knows that a person of accomplished good breeding, charms every one he converses with. And what is this good breeding? If we analize it, we shall find it to be made up of looks, gestures and speeches, which are the natural signs of benevolence and good affection.

5. He who has the habit of using these signs with propriety, and without meanness, is well bred and polite. What is that in the features of the face, which all men admire? I believe it consists chiefly in the features which indicate good affections.

6. Every indication of meekness, gentleness, and benignity, is a beauty. On the contrary, every feature that indicates pride, passion, envy, and malignity, is a deformity. Kind affections, therefore, are amiable in brutes. Even the signs and shadows of them are highly attractive in our own species.

7. Indeed they are the joy and the comfort of human life, not to good men only, but even to the vicious and dissolute. Without society, and the intercourse of affection, man is a gloomy, melancholy, and joyless being.

8. His mind oppressed with cares and fears, he cannot enjoy the balm of sound sleep. In constant dread of impending danger, he starts, at the rustling of a leaf. His ears are continually upon the stretch, and every zephyr brings some sound that alarms him.

9. When he enters into society, and feels security in the good affection of friends and neighbors, it is then only that his fear vanishes, and his mind is at ease. His courage is raised, his understanding is enlightened, and his heart dilates with joy.

10. Human society may be compared to a heap of embers, which, when placed asunder, can retain neither their light nor heat, amidst the surrounding elements; but when brought together, they mutually give heat and light to each other; the flame breaks forth, and not only defends itself, but subdues every thing around it.

11. The security, the happiness, and the strength of human society, spring solely from the reciprocal benevolent affections of its members. The benevolent affections, though they be all honorable and lovely, are not all equally so.

There

There is a ſubordination among them; and the honor we pay to them generally correſponds to the extent of their object.

12. The good huſband, the good father, the good friend, the good neighbor, we honor as a good man, worthy of our love and affection. But the man in whom theſe more private affections are ſwallowed up in zeal for the good of his country, and of mankind, who goes about doing good, and ſeeks opportunities of being uſeful to his ſpecies, we revere as more than a good man; we eſteem him as a hero.

MESSIAH, A SACRED ECLOGUE.

YE nymphs of Solyma! begin the ſong:
To heavenly themes ſublimer ſtrains belong.
The moſſy fountains and the ſylvan ſhades,
The dreams of Pindus and th' Aonian maids
Delight no more. O Thou my voice inſpire,
Who touch'd Iſaiah's hallow'd lips with fire!

2. Rapt into future times, the bard begun:
A Virgin ſhall conceive, a Virgin bear a Son!
From Jeſſe's root behold a branch ariſe,
Whoſe ſacred flower with fragrance fills the ſkies:
Th' etherial Spirit o'er its leaves ſhall move,
And on its top deſcend the myſtic Dove.

3. Ye heav'ns, from high the dewy nectar pour,
And in ſoft ſilence ſhed the kindly ſhow'r.
The ſick and weak the healing plant ſhall aid,
From ſtorms a ſhelter, and from heat a ſhade;
All crimes ſhall ceaſe, and ancient fraud ſhall fail,
Returning juſtice lift aloft her ſcale,
Peace o'er the world her olive wand extend,
And white rob'd innocence from heav'n deſcend.

4. Swift fly the years, and riſe the expected morn!
Oh ſpring to light, auſpicious Babe, be born!
See nature haſtes her earlieſt wreaths to bring,
With all the incenſe of the breathing ſpring;
See lofty Lebanon his head advance,
See nodding foreſts on the mountains dance,

See ſpicy clouds from lowly Sharon riſe,
And Carmel's flow'ry top perfumes the ſkies!

5. Hark! a glad voice the lonely deſert cheers;
Prepare the way! a God, a God appears!
A God, a God! the vocal hills reply,
The rocks proclaim th' approaching Deity.

6. Lo, earth receives him from the bending ſkies!
Sink down, ye mountains, and, ye vallies, riſe!
With heads declin'd, ye cedars, homage pay;
Be ſmooth, ye rocks; ye rapid floods, give way!
The Saviour comes! by ancient bards foretold:
Hear him, ye deaf! and, all ye blind, behold!

7. He from thick films ſhall purge the viſual ray,
And on the ſightleſs eye-ball pour the day:
He the obſtructed paths of ſound ſhall clear,
And bid new muſic charm th' unfolding ear;
The dumb ſhall ſing, the lame his crutch forego,
And leap exulting like the bounding roe.

8. No ſigh, no murmur, the wide world ſhall hear;
From ev'ry face he wipes of ev'ry tear.
In adamantine chains ſhall death be bound,
And hell's grim tyrant feel th' eternal wound.

9. As the good ſhepherd tends his fleecy care,
Seeks freſheſt paſture and the pureſt air,
Explores the loſt, the wand'ring ſheep directs,
By day o'erſees them, and by night protects;
The tender lambs he raiſes in his arms,
Feeds from his hand, and in his boſom warms;
Thus ſhall mankind his guardian care engage,
The promis'd father of the future age.

10. No more ſhall nation againſt nation riſe,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming ſteel be cover'd o'er,
The brazen trumpets kindle rage no more;
But uſeleſs lances into ſcythes ſhall bend,
And the broad falchion in a ploughſhare end.

11. Then palaces ſhall riſe; the joyful ſon
Shall finiſh what his ſhort liv'd ſire begun;
Their vines a ſhadow to their race ſhall yield,
And the ſame hand that ſow'd ſhall reap the field.

12. The ſwain in barren deſerts with ſurprize
See lilies ſpring, and ſudden verdure riſe;

And ſtart, amidſt the thirſty wilds, to hear
New falls of water murmuring in his ear.

13. On riſ'd rocks, the dragon's late abodes,
The green reed trembles and the bulruſh nods;
Waſte, ſandy vallies, once perplex'd with thorn,
The ſpiry fir and ſhapely box adorn;
To leafleſs ſhrubs the flow'ring palm ſucceed,
And od'rous myrtle to the noiſome weed.

14. The lambs with wolves ſhall graze the verdant mead,
And boys in flow'ry bands the tyger lead;
The ſteer and lion at one crib ſhall meet,
And harmleſs ſerpents lick the pilgrim's feet;
The ſmiling infant in his hand ſhall take
The creſted baſiliſk and ſpeckled ſnake,
Pleas'd, the green luſtre of their ſcales ſurvey,
And with their forked tongues ſhall innocently play.

15. Riſe, crown'd with light, imperial Salem, riſe!
Exalt thy tow'ry head, and lift thy eyes!
See a long race thy ſpacious courts adorn;
See future ſons and daughters, yet unborn,
In crowding ranks on ev'ry ſide ariſe,
Demanding life, impatient for the ſkies!
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend.

16. See thy bright altars throng'd with proſtrate kings,
And heap'd with products of Sabæan ſprings!
For thee Idume's ſpicy foreſts blow,
And ſeeds of gold in Ophir's mountains glow.
See heav'n its ſparkling portals wide diſplay,
And break upon thee in a flood of day.

17. No more the riſing ſun ſhall gild the morn,
Nor ev'ning Cynthia fill her ſilver horn;
But loſt, diſſolv'd in thy ſuperior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts: the light himſelf ſhall ſhine
Reveal'd, and God's eternal day be thine!

18. The ſeas ſhall waſte, the ſkies in ſmoke decay,
Rocks fall to duſt, and mountains melt away;
But fix'd his word, his ſaving pow'r remains:
Thy realm forever laſts, thy own Meſſiah reigns!

NARRATIVE OF THE CAPTIVITY OF MRS. JEMIMA HOWE, TAKEN BY THE INDIANS AT HINSDALE, NEW-HAMPSHIRE, JULY 27, 1755.

AS Meſſrs. Caleb Howe, Hilkiah Grout, and Benjamin Gaffield, who had been hoeing corn in the meadow, weſt of the river, were returning home a little before ſunſet, to a place called Bridgman's Fort, they were fired upon by twelve Indians, who had ambuſhed their path.

2. Howe was on horſeback, with two young lads, his children, behind him. A ball, which broke his thigh, brought him to the ground. His horſe ran a few rods and fell likewiſe, and both the lads were taken. The Indians in their ſavage manner, coming up to Howe, pierced his body with a ſpear, tore off his ſcalp, ſtuck a hatchet in his head, and left him in this forlorn condition.

3. He was found alive the morning after, by a party of men from Fort Hinſdale; and being aſked by one of the party whether he knew him, he anſwered, Yes, I know you all. Theſe were his laſt words, though he did not expire until after his friends had arrived with him at Fort Hinſdale. Grout was ſo fortunate as to eſcape unhurt.

4. But Gaffield, in attempting to wade through the river, at a certain place which was indeed fordable at that time, was unfortunately drowned. Fluſhed with the ſucceſs they had met with here, the ſavages went directly to Bridgman's Fort. There was no man in it, and only three women and ſome children, Mrs. Jemima Howe, Mrs. Submit Grout, and Mrs. Eunice Gaffield.

5. Their huſbands I need not mention again, and their feelings at this juncture I will not attempt to deſcribe. They had heard the enemies' guns, but knew not what had happened to their friends.

6. Extremely anxious for their ſafety, they ſtood longing to embrace them, until at length, concluding from the noiſe they heard without, that ſome of them were come, they unbarred the gate in a hurry to receive them; when lo! to their inexpreſſible diſappointment and ſurpriſe, inſtead of their huſbands, in ruſhed a number of hideous Indians,

dians, to whom they and their tender offspring became an eaſy prey; and from whom they had nothing to expect, but either an immediate death, or a long and doleful captivity.

7. The latter of theſe, by the favor of Providence, turned out to be the lot of theſe unhappy women, and their ſtill more unhappy, becauſe more helpleſs children. Mrs. Gaffield had but one, Mrs. Grout had three, and Mrs. Howe ſeven. The eldeſt of Mrs. Howe's was eleven years old, and the youngeſt but ſix months.

8. The two eldeſt were daughters, which ſhe had by her firſt huſband, Mr. William Phipps, who was alſo ſlain by the Indians, of which I doubt not but you have ſeen an account in Mr. Doolittle's hiſtory. It was from the mouth of this woman that I lately received the foregoing account. She alſo gave me, I doubt not, a true, though, to be ſure, a very brief and imperfect hiſtory of her captivity, which I here inſert for your peruſal.

9. The Indians (ſhe ſays) having plundered and put fire to the fort, we marched, as near as I could judge, a mile and a half into the woods, where we encamped that night.

10. When the morning came, and we had advanced as much farther, ſix Indians were ſent back to the place of our late abode, who collected a little more plunder, and deſtroyed ſome other effects that had been left behind; but they did not return until the day was ſo far ſpent, that it was judged beſt to continue where we were through the night.

11. Early the next morning we ſet off for Canada, and continued our march eight days ſucceſſively, until we had reached the place where the Indians had left their canoes, about fifteen miles from Crown Point. This was a long and tedious march; but the captives, by divine aſſiſtance, were enabled to endure it with leſs trouble and difficulty than they had reaſon to expect.

12. From ſuch ſavage maſters, in ſuch indigent circumſtances, we could not rationally hope for kinder treatment than we received. Some of us, it is true, had a harder lot than others; and among the children, I thought my ſon Squire had the hardeſt of any.

13. He was then only four years old, and when we ſtopped to reſt our weary limbs, and he ſat down on his maſter's

maſter's pack, the ſavage monſter would often knock him off; and ſometimes too with the handle of his hatchet. Several ugly marks, indented in his head by the cruel Indians, at that tender age, are ſtill plainly to be ſeen.

14. At length we arrived at Crown Point, and took up our quarters there, for the ſpace of near a week. In the mean time, ſome of the Indians went to Montreal, and took ſeveral of the weary captives along with them, with a view of ſelling them to the French. They did not ſucceed, however, in finding a market for any of them.

15. They gave my youngeſt daughter to the governor, de Vaudreuil, had a drunken frolic, and returned again to Crown Point, with the reſt of their priſoners. From hence we ſet off for St. John's, in four or five canoes, juſt as night was coming on, and were ſoon ſurrounded with darkneſs.

16. A heavy ſtorm hung over us. The ſound of the rolling thunder was very terrible upon the waters, which at every flaſh of expanſive lightning ſeemed to be all in a blaze. Yet to this we were indebted for all the light we enjoyed. No object could we diſcern any longer than the flaſhes laſted.

17. In this poſture we ſailed in our open tottering canoes, almoſt the whole of that dreary night. The morning indeed had not yet begun to dawn, when we all went aſhore; and having collected a heap of ſand and gravel for a pillow, I laid myſelf down, with my tender infant by my ſide, not knowing where any of my other children were, or what a miſerable condition they might be in.

18. The next day, however, under the wing of that ever-preſent and all-powerful Providence, which had preſerved us through the darkneſs and imminent dangers of the preceding night, we all arrived in ſafety at St. John's.

19. Our next movement was to St. François, the metropolis, if I may ſo call it, to which the Indians, who led us captive, belonged. Soon after our arrival at that wretched capital, a council, conſiſting of the chief Sachem, and ſome principal warriors of the St. François tribe, was convened; and after the ceremonies uſual on ſuch occaſions were over, I was conducted and delivered to an old ſquaw, whom the Indians told me I muſt call my mother.

20. My

20. My infant ſtill continued to be the property of its original Indian owners. I was nevertheleſs permitted to keep it with me a while longer, for the ſake of ſaving them the trouble of looking after it. When the weather began to grow cold, ſhuddering at the proſpect of approaching winter, I acquainted my new mother, that I did not think it would be poſſible for me to endure it, if I muſt ſpend it with her, and fare as the Indians did.

21. Liſtening to my repeated and earneſt ſolicitations, that I might be diſpoſed of among ſome of the French inhabitants of Canada, ſhe at length ſet off with me and my infant, attended by ſome male Indians, upon a journey to Montreal, in hopes of finding a market for me there. But the attempt proved unſucceſsful, and the journey tedious indeed.

22. Our proviſion was ſo ſcanty as well as inſipid and unſavory; the weather was ſo cold, and the travelling ſo very bad, that it often ſeemed as if I muſt have periſhed on the way.

23. While we were at Montreal, we went into the houſe of a certain French gentleman, whoſe lady being ſent for, and coming into the room where I was, to examine me, ſeeing I had an infant, exclaimed with an oath, "I will not buy a woman who has a child to look after."

24. There was a ſwill-pail ſtanding near me, in which I obſerved ſome cruſts and crumbs of bread ſwimming on the ſurface of the greaſy liquor it contained. Sorely pinched with hunger, I ſkimmed them off with my hands, and ate them; and this was all the refreſhment which the houſe afforded me.

25. Somewhere in the courſe of this viſit to Montreal, my Indian mother was ſo unfortunate as to catch the ſmall-pox, of which diſtemper ſhe died, ſoon after our return, which was by water, to St. François. And now came on the ſeaſon when the Indians began to prepare for a winter's hunt.

26. I was ordered to return my poor child to thoſe of them who ſtill claimed it as their property. This was a ſevere trial. The babe clung to my boſom with all its might; but I was obliged to pluck it thence, and deliver it, ſhrieking and ſcreaming, enough to penetrate a heart of

ſtone, into the hands of thoſe unfeeling wretches, whoſe tender mercies may be termed cruel.

27. It was ſoon carried off by a hunting party of thoſe Indians, to a place called Meſſiſkow, at the lower end of Lake Champlain, whither, in about a month after, it was my fortune to follow them. And here I found it, it is true, but in a condition that afforded me no great ſatisfaction; it being greatly emaciated and almoſt ſtarved.

28. I took it in my arms, put its face to mine, and it inſtantly bit me with ſuch violence, that it ſeemed as if I muſt have parted with a piece of my cheek. I was permitted to lodge with it that, and the two following nights; but every morning that intervened, the Indians, I ſuppoſe on purpoſe to torment me, ſent me away to another wigwam, which ſtood at a little diſtance, though not ſo far from the one in which my diſtreſſed infant was confined, but that I could plainly hear its inceſſant cries, and heart-rending lamentations.

29 In this deplorable condition, I was obliged to take my leave of it, on the morning of the third day after my arrival at the place. We moved down the lake ſeveral miles the ſame day; and the night following was remarkable on account of the *great earthquake* which terribly ſhook that howling wilderneſs.

30. Among the iſlands hereabouts, we ſpent the winter ſeaſon, often ſhifting our quarters, and roving about from one place to another; our family conſiſting of three perſons only, beſide myſelf, viz. my late mother's daughter, whom therefore I called my ſiſter, her ſonhop, and a pappooſe.

31. They once left me alone two diſmal nights; and when they returned to me again, perceiving them ſmile at each other, I aſked what is the matter? They replied, that two of my children were no more. One of which, they ſaid, died a natural death, and the other was knocked on the head.

32. I did not utter many words, but my heart was ſorely pained within me, and my mind exceedingly troubled with ſtrange and awful ideas. I often imagined, for inſtance, that I plainly ſaw the naked carcaſſes of my deceaſ-

4 children hanging upon the limbs of the trees, as the Indians

dians are wont to hang the raw hides of those beasts which they take in hunting.

33. It was not long, however, before it was so ordered by kind Providence, that I should be relieved in a good measure from those horrid imaginations; for as I was walking one day upon the ice, observing a smoke at some distance upon the land, it must proceed, thought I, from the fire of some Indian hut; and who knows but some one of my poor children may be there.

34. My curiosity, thus excited, led me to the place, and there I found my son Caleb, a little boy between two and three years old, whom I had lately buried, in sentiment at least; or rather imagined to have been deprived of life, and perhaps also denied a decent grave.

35. I found him likewise in tolerable health and circumstances, under the protection of a fond Indian mother; and moreover had the happiness of lodging with him in my arms one joyful night. Again we shifted our quarters, and when we had travelled eight or ten miles upon the snow and ice, came to a place where the Indians manufactured sugar which they extracted from the maple trees.

36. Here an Indian came to visit us, whom I knew, and who could speak English. He asked me why I did not go to see my son Squire. I replied that I had lately been informed that he was dead. He assured me that he was yet alive, and but two or three miles off, on the opposite side of the Lake.

37. At my request, he gave me the best directions he could to the place of his abode. I resolved to embrace the first opportunity that offered of endeavouring to search it out. While I was busy in contemplating this affair, the Indians obtained a little bread, of which they gave me a small share.

38. I did not taste a morsel of it myself, but saved it all for my poor child, if I should be so lucky as to find him. At length, having obtained of my keepers leave to be absent for one day, I set off early in the morning, and steering, as well as I could, according to the directions which the friendly Indian had given me, I quickly found the place, which he had so accurately marked out.

39. I beheld, as I drew nigh, my little son without the camp; but he looked, thought I, like a starved and mangy

puppy, that had been wallowing in the ashes. I took him in my arms, and he spoke to me these words, in the Indian tongue; "Mother, are you come?"

40. I took him into the wigwam with me, and observing a number of Indian children in it, I distributed all the bread which I had reserved for my own child, among them all; otherwise I should have given great offence.

41. My little boy appeared to be very fond of his new mother, kept as near me as possible while I stayed; and when I told him I must go, he fell as though he had been knocked down with a club.

42. But having recommended him to the care of Him who made him, when the day was far spent, and the time would permit me to stay no longer, I departed, you may well suppose, with a heavy load at my heart. The tidings I had received of the death of my youngest child had, a little before, been confirmed to me beyond a doubt; but I could not mourn so heartily for the deceased, as for the living child.

43. When the winter broke up, we removed to St. John's; and through the ensuing summer, our principal residence was at no great distance from the fort at that place. In the mean time, however, my sister's husband having been out with a scouting party to some of the English settlements, had a drunken frolic at the fort, when he returned.

44. His wife, who never got drunk, but had often experienced the ill effects of her husband's intemperance, fearing what the consequence might prove, if he should come home in a morose and turbulent humor, to avoid his insolence, proposed that we should both retire, and keep out of the reach of it, until the storm abated.

45. We absconded accordingly; but so it happened, that I returned, and ventured into his presence, before his wife had presumed to come nigh him. I found him in his wigwam, and in a surly mood; and not being able to revenge upon his wife, because she was not at home, he laid hold of me, and hurried me to the fort; and, for a trifling consideration, sold me to a French gentleman, whose name was Saccapee.

46. It is an ill wind certainly that blows nobody any good. I had been with the Indians a year lacking fourteen days;

days; and, if not for my sister, yet for me, it was a lucky circumstance indeed, which thus at last, in an unexpected moment, snatched me out of their cruel hands, and placed me beyond the reach of their insolent power.

47. After my Indian master had disposed of me in the manner related above, and the moment of sober reflection had arrived, perceiving that the man who bought me had taken the advantage of him in an unguarded hour, his resentment began to kindle, and his indignation rose so high, that he threatened to kill me if he should meet me alone; or if he could not revenge himself thus, that he would set fire to the fort.

48. I was therefore secreted in an upper chamber, and the fort carefully guarded, until his wrath had time to cool. My service in the family, to which I was advanced, was perfect freedom, in comparison with what it had been among the barbarous Indians.

49. My new master and mistress were both as kind and generous towards me as I could reasonably expect. I seldom asked a favour of either of them, but it was readily granted. In consequence of which I had it in my power, in many instances, to administer aid and refreshment to the poor prisoners of my own nation, who were brought into St. John's during my abode in the family of the above-mentioned benevolent and hospitable Saccapee.

50. Yet even in this family, such trials awaited me as I had little reason to expect; but stood in need of a large stock of prudence, to enable me to encounter them. In this I was greatly assisted by the governor, and Col. Schuyler, who was then a prisoner.

51. I was moreover under unspeakable obligations to the governor on another account. I had received intelligence from my daughter Mary, the purport of which was, that there was a prospect of her being shortly married to a young Indian of the tribe of St. François, with which tribe she had continued from the beginning of her captivity. These were heavy tidings, and added greatly to the poignancy of my other afflictions.

52. However, not long after I had heard this melancholy news, an opportunity presented of acquainting that humane and generous gentleman, the commander in chief,

and

and my illuſtrious benefactor, with this affair alſo, who, in compaſſion for my ſufferings, and to mitigate my ſorrows, iſſued his orders in good time, and had my daughter taken away from the Indians, and conveyed to the ſame nunnery where her ſiſter was then lodged, with his expreſs injunction, that they ſhould both of them together be well looked after, and carefully educated, as his adopted children.

53. In this ſchool of ſuperſtition and bigotry, they continued while the war in thoſe days between France and Great-Britain laſted. At the concluſion of which war, the governor went home to France, took my oldeſt daughter along with him, and married her there to a French gentleman, whoſe name is Crôn Lewis.

54. He was at Boſton with the fleet under Count de Eſtaing, (1778) and one of his clerks. My other daughter ſtill continuing in the nunnery, a conſiderable time had elapſed after my return from captivity, when I made a journey to Canada, reſolving to uſe my beſt endeavours not to return without her.

55. I arrived juſt in time to prevent her being ſent to France. She was to have gone in the next veſſel that ſailed for that place. And I found it extremely difficult to prevail with her to quit the nunnery and go home with me.

56. Yea, ſhe abſolutely refuſed; and all the perſuaſions and arguments I could uſe with her were to no effect, until after I had been to the governor, and obtained a letter from him to the ſuperintendant of the nuns, in which he threatened, if my daughter ſhould not be delivered immediately into my hands, or could not be prevailed with to ſubmit to my parental authority, that he would ſend a band of ſoldiers to aſſiſt me in bringing her away.

57. But ſo extremely bigotted was ſhe to the cuſtoms and religion of the place, that after all, ſhe left it with the greateſt reluctance, and the moſt bitter lamentations, which ſhe continued as we paſſed the ſtreets, and wholly refuſed to be comforted. My good friend, Major Small, whom we met with on the way, tried all he could to conſole her; and was ſo very kind and obliging as to bear us company, and carry my daughter behind him on horſeback.

58. But I have run on a little before my ſtory; for I have not yet informed you of the means and manner of my own

own redemption; to the accompliſhing of which, the recovery of my daughter juſt mentioned, and the ranſoming of ſome of my other children, ſeveral gentlemen of note contributed not a little; to whoſe goodneſs, therefore, I am greatly indebted, and ſincerely hope I ſhall never be ſo ungrateful as to forget it.

59. Col. Schuyler, in particular, was ſo very kind and generous as to advance 2700 livres to procure a ranſom for myſelf and three of my children. He accompanied and conducted us from Montreal to Albany, and entertained us in the moſt friendly and hoſpitable manner a conſiderable time, at his own houſe, and I believe entirely at his own expenſe.

EXTRACT FROM THE SPEECH OF MR. PITT IN THE BRITISH PARLIAMENT, JAN. 20, 1775.

MY LORDS,

I RISE with aſtoniſhment to ſee theſe papers brought to your table at ſo late a period of this buſineſs; papers, to tell us what? Why, what all the world knew before; that the Americans, irritated by repeated injuries, and ſtripped of their inborn rights and deareſt privileges, have reſiſted, and entered into aſſociations for the preſervation of their common liberties.

2. Had the early ſituation of the people of Boſton been attended to, things would not have come to this. But the infant complaints of Boſton were *literally* treated like the capricious *ſqualls of a child*, who, it was ſaid, did not know whether it was aggrieved or not.

3. But full well I knew, at that time, that this *child*, if not redreſſed, would ſoon aſſume the courage and voice of a *man*. Full well I knew, that the ſons of anceſtors, born under the ſame free conſtitution, and once breathing the ſame liberal air as Engliſhmen, would reſiſt upon the ſame principles, and on the ſame occaſions.

4. What has government done? They have ſent an armed force, conſiſting of ſeventeen thouſand

goon the Bostonians into what is called their duty; and, so far from once turning their eyes to the policy and destructive consequence of this scheme, are constantly sending out more troops. And we are told, in the language of menace, that, if seventeen thousand men won't do, fifty thousand shall.

5. It is true, my lords, with this force they may ravage the country; waste and destroy as they march; but, in the progress of fifteen hundred miles, can they occupy the places they have passed? Will not a country, which can produce three millions of people, wronged and insulted as they are, start up like hydras in every corner, and gather fresh strength from fresh opposition?

6. Nay, what dependence can you have upon the soldiery, the unhappy engines of your wrath? They are Englishmen, who must feel for the privileges of Englishmen. Do you think that these men can turn their arms against their brethren? Surely no. A victory must be to them a defeat; and carnage, a sacrifice.

7. But it is not merely three millions of people, the produce of America, we have to contend with in this unnatural struggle; many more are on their side, dispersed over the face of this wide empire. Every whig in this country and in Ireland is with them.

8. Who, then, let me demand, has given, and continues to give, this strange and unconstitutional advice? I do not mean to level at one man, or any particular set of men; but thus much I will venture to declare, that, if his Majesty continues to hear such counsellors, he will not only be badly advised, but *undone*.

9. He may continue indeed to wear his crown; but it will not be worth his wearing. Robbed of so principal a jewel as America, it will lose its lustre, and no longer beam that effulgence which should irradiate the brow of majesty.

10. In this alarming crisis, I come with this paper in my hand to offer you the best of my experience and advice; which is, that a humble petition be presented to his Majesty, beseeching him, that, in order to open the way towards a happy settlement of the dangerous troubles in America, it may graciously please him, that immediate orders

ders be given to general Gage for removing his Majesty's forces from the town of Boston.

11. And this, my lords, upon the most mature and deliberate grounds, is the best advice I can give you, at this juncture. Such conduct will convince America that you mean to try her cause in the spirit of *freedom* and *inquiry*, and not in *letters of blood*.

12. There is no time to be lost. Every hour is big with danger. Perhaps, while I am now speaking, the decisive blow is struck, which may involve millions in the consequence. And, believe me, the very first drop of blood which is shed, will cause a wound which may never be healed.

The Lion.

THIS animal is produced in Africa, and the hottest parts of Asia. It is found in the greatest numbers in the scorched and desolate regions of the torrid zone, and in all the interior parts of the vast continent of Africa.

2. In these desert regions, from whence mankind are driven by the rigorous heat of the climate, this animal reigns sole master. Its disposition seems to partake of the ardor of its native soil. Enflamed by the influence of a burning sun, its rage is most tremendous, and its courage undaunted.

3. Happily, indeed, the species is not numerous, and is said to be greatly diminished; for, if we may credit the testimony of those who have traversed those vast deserts, the number of lions is not nearly so great as formerly.

4. From numberless accounts, we are assured, that, powerful and terrible as this animal is, its anger is noble, its courage magnanimous, and its temper susceptible of grateful impressions. It has often been seen to despise weak and contemptible enemies, and even to pardon their insults when it was in its power to punish them.

5. It has been known to spare the life of an animal that was thrown to be devoured by it; to live in habits of perfect cordiality with it; to share its subsistence, and even to give it a preference where its portion of food was scanty.

The

6. The form of the lion is ſtrikingly bold and majeſtic. His large and ſhaggy mane, which he can erect at pleaſure, ſurrounding his awful front; his huge eyebrows; his round and fiery eyeballs, which upon the leaſt irritation ſeem to glow with peculiar luſtre; together with the formidable appearance of his teeth, exhibit a picture of terrific grandeur which no words can deſcribe.

7. The length of the largeſt lion is between eight and nine feet; the tail about four, and its height about four feet and a half. The female is about one fourth part leſs, and without a mane.

8. As the lion advances in years its mane grows longer and thicker. The hair on the reſt of the body is ſhort and ſmooth, of a tawny color, but whitiſh on the belly. Its roaring is loud and dreadful. When heard in the night it reſembles diſtant thunder. Its cry of anger is much louder and ſhorter.

9. The lion ſeldom attacks any animal openly, except when impelled by extreme hunger; in that caſe no danger deters him. But, as moſt animals endeavour to avoid him, he is obliged to have recourſe to artifice, and take his prey by ſurpriſe.

10. For this purpoſe he crouches on his belly in ſome thicket, where he waits till his prey approaches; and then with one prodigious ſpring, he leaps upon it at the diſtance of fifteen or twenty feet, and generally ſeizes it at the firſt bound.

11. If he miſs his object, he gives up the purſuit; and turning back towards the place of his ambuſh, he meaſures the ground ſtep by ſtep, and again lies in wait for another opportunity. The lurking places are generally choſen by him near a ſpring, or by the ſide of a river, where he has frequently an opportunity of catching ſuch animals as come to quench their thirſt.

12. The lion is a long-lived animal, although naturaliſts differ greatly as to the preciſe period of its exiſtence. Of ſome that have been trained in the tower of London, one lived to the age of ſixty-three years, and another exceeded ſeventy.

13. The aſpect of the lion correſponds with the noble and generous qualities of his mind; his figure is reſpectable;

ble; his looks are determined; his gait is ſtately, and his voice tremendous. In a word, the body of the lion appears to be the beſt model of ſtrength joined to agility.

14. As a proof that he is capable of exerciſing a generous and friendly diſpoſition towards mankind, we have the following anecdote of one which was kept in the tower of London.

15. When this lion was confined in the den alone, an accident happened to the lower part of it, which ſo impaired the wood-work, that he could not be kept with ſafety; the carpenter was therefore called to repair it, who wiſely ſtood at a diſtance, and would not approach the den for fear of the lion.

16. Upon this, one of the keepers ſtepped into the den, and engaged to keep the lion at the upper part of his houſe, while the carpenter was at work beneath. It happened, however, that the keeper, after playing ſome time with the lion, fell faſt aſleep.

17. The carpenter continued his work, without knowing the danger to which he was expoſed; and when he had finiſhed his work, called to the keeper to come down and faſten the door; but received no anſwer.

18. He then ran out of the den, and was greatly ſurpriſed to ſee, through the grate, both the keeper and the lion ſtretched upon the floor, and ſleeping together. He called to him again, but the keeper was too ſound aſleep to return any anſwer.

19. The lion, however, reared up his frightful head, and after looking ſome time at the carpenter, threw his huge paw over the keeper's breaſt, and laying his noſe upon his head, again compoſed himſelf to reſt.

20. The carpenter, already terrified with his own ſituation, was ſtill more alarmed when he ſaw the keeper thus encircled with the paws of the lion, and ran into the houſe for aid.

21. Some of the people came out, and having bolted the den door, which the carpenter had neglected in his precipitate retreat, they rouſed the keeper from his ſleep, who, ſhaking the lion by the paw, took his leave; but the lion was too well bred to ſuffer his friend to go without ſome little ceremony or marks of eſteem.

22. He

22. He firſt rubbed his great noſe againſt the keeper's knees, then held him by the coat, as if he would have ſaid, "Do ſtay a little longer;" and when he found that no entreaties could prevail, he courteouſly waited on him to the door.

STORY OF THE GRATEFUL TURK.

IT is too much to be lamented, that different nations frequently make bloody wars with each other; and when they take any of their enemies priſoners, inſtead of uſing them well, and reſtoring them to liberty, they confine them in priſons, or ſell them as ſlaves. The enmity that there has often been between many of the Italian ſtates, particularly the Venetians, and the Turks, is ſufficiently known.

2. It once happened that a Venetian ſhip had taken many of the Turks priſoners, and, according to the barbarous cuſtom I have mentioned, theſe unhappy men had been ſold to different perſons in the city. By accident, one of the ſlaves lived oppoſite to the houſe of a rich Venetian, who had an only ſon, of about the age of twelve years.

3. It happened that this little boy uſed frequently to ſtop as he paſſed near Hamet, for that was the name of the ſlave, and gaze at him very attentively. Hamet, who remarked in the face of the child the appearance of good-nature and compaſſion, uſed always to ſalute him with the greateſt courteſy, and teſtified the greateſt pleaſure in his company.

4. At length the little boy took ſuch a fancy to the ſlave, that he uſed to viſit him ſeveral times in the day, and brought him ſuch little preſents as he had it in his power to make, and which he thought would be of uſe to his friend.

5. But though Hamet ſeemed always to take the greateſt delight in the innocent careſſes of his little friend, yet the child could not help remarking that Hamet was frequently extremely ſorrowful; and he often ſurpriſed him on a ſudden, when tears were trickling down his face, although he did his utmoſt to conceal them.

6. The

6. The little boy was at length so much affected with the repetition of this sight, that he spoke of it to his father, and begged him, if he had it in his power, to make poor Hamet happy. The father, who was extremely fond of his son, and besides, had observed that he seldom requested any thing which was not generous and humane, determined to see the Turk himself, and talk to him.

7. Accordingly he went to him the next day, and observing him for some time in silence, was struck with the extraordinary appearance of mildness and honesty which his countenance discovered. At length he said to him, Are you that Hamet of whom my son is so fond, and of whose gentleness and courtesy I have so often heard him talk?

8. Yes, said the Turk, I am that unfortunate Hamet, who have now been for three years a captive: during that space of time, your son, if you are his father, is the only human being that seems to have felt any compassion for my sufferings; therefore, I must confess, he is the only object to which I am attached in this barbarous country; and night and morning I pray that Power, who is equally the God of Turks and Christians, to grant him every blessing he deserves, and to preserve him from all the miseries I suffer.

9. Indeed, Hamet, said the merchant, he is much obliged to you, although from his present circumstances, he does not appear much exposed to danger. But tell me, for I wish to do you good, in what can I assist you? for my son informs me that you are the prey of continual regret and sorrow.

10. Is it wonderful, answered the Turk, with a glow of generous indignation that suddenly animated his countenance, is it wonderful that I should pine in silence, and mourn my fate, who am bereft of the first and noblest present of nature, my liberty? And yet, answered the Venetian, how many thousands of our nation do you retain in fetters?

11. I am not answerable, said the Turk, for the cruelty of my countrymen, more than you are for the barbarity of yours. But as to myself, I have never practised the inhuman custom of enslaving my fellow-creatures: I have never

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spoiled Venetian merchants of their property to increase my riches; I have always respected the rights of nature, and therefore it is the more severe——

12. Here a tear started from his eye, and wetted his manly cheek: instantly, however, he recollected himself, and folding his arms upon his bosom, and gently bowing his head, he added, God is good, and man must submit to his decrees. The Venetian was affected with this appearance of manly fortitude, and said, Hamet, I pity your sufferings, and may perhaps be able to relieve them. What would you do to regain your liberty?

13. What would I do? answered Hamet; I would confront every pain and danger that can appal the heart of man. Nay, answered the merchant, you will not be exposed to such a trial. The means of your deliverance are certain, provided your courage does not belie your appearance.

14. Name them! name them! cried the impatient Hamet; place death before me in every horrid shape, and if I shrink——Patience, answered the merchant, we shall be observed. But hear me attentively. I have in this city an inveterate foe, who has heaped upon me every injury which can most bitterly sting the heart of man.

15. This man is brave as he is haughty; and I must confess that the dread of his strength and valor has hitherto deterred me from resenting his insults as they deserve. Now, Hamet, your look, your form, your words, convince me that you are born for manly daring.

16. Take this dagger; and as soon as the shades of night involve the city, I will myself conduct you to the place, where you may at once revenge your friend, and regain your freedom.

17. At this proposal, scorn and shame flashed from the kindling eye of Hamet, and passion for a considerable time deprived him of the power of utterance; at length he lifted his arms as high as his chains would permit, and cried with an indignant tone, Mighty Prophet! and are these the wretches to which you permit your faithful votaries to be enslaved?

18. Go, base Christian, and know that Hamet would not stoop to the vile trade of an assassin, for all the wealth of V[illegible] not to purchase the freedom of all his race!

At these words, the merchant, without seeming much abashed, told him he was sorry he had offended him; but that he thought freedom had been dearer to him than he found it was.

19. However, added he, as he turned his back, you will reflect upon my proposal, and perhaps by to-morrow you may change your mind. Hamet disdained to answer, and the merchant went his way.

20. The next day, however, he returned in company with his son, and mildly accosted Hamet thus; The abruptness of the proposal I yesterday made you might perhaps astonish you; but I am now come to discourse the matter more calmly with you, and I doubt not, when you have heard my reasons——

21. Christian, interrupted Hamet, with a severe, but composed countenance, cease at length to insult the miserable with proposals more shocking than even these chains. If thy religion permit such acts as those, know that they are execrable and abominable to the soul of every Mahometan; therefore, from this moment let us break off all farther intercourse, and be strangers to each other.

22. No, answered the merchant, flinging himself into the arms of Hamet, let us from this moment be more closely linked than ever! Generous man, whose virtues may at once disarm and enlighten thy enemies! Fondness for my son first made me interested in thy fate; but from the moment that I saw thee yesterday, I determined to set thee free. Therefore, pardon me this unnecessary trial of thy virtue, which has only raised thee higher in my esteem.

23. Francisco has a soul which is as averse to deeds of treachery and blood, as even Hamet himself. From this moment, generous man, thou art free; thy ransom is already paid, with no other obligation than that of remembering the affection of this thy young and faithful friend; and perhaps, hereafter, when thou seest an unhappy Christian groaning in Turkish fetters, thy generosity may make thee think of Venice.

24. The feelings of Hamet at this unexpected deliverance are not to be described. Francisco put him on board a ship, which was bound to one of the Grecian islands, and, after taking leave of him in the tenderest manner, forced him to accept of a purse of gold to pay his expenses.

25. Affectionate was the parting of Hamet with his little friend, whom he embraced in an agony of tenderneſs, wept over him, and implored Heaven to grant him all the bleſſings of this life.

26. About ſix months afterwards, one morning, while the family were all in bed, Franciſco's houſe was diſcovered to be on fire, and great part of the houſe was in flames before the family was alarmed. The terrified ſervants had but juſt time to awaken Franciſco, who was no ſooner got into the ſtreet, than the whole ſtaircaſe gave way, and fell into the flames.

27. If the merchant thought himſelf happy on having ſaved himſelf, it was only for a moment, as he ſoon recollected, that his beloved ſon was left behind to the mercy of the flames. He ſunk into the deepeſt deſpair, when upon inquiry he found, that his ſon, who ſlept in an upper apartment, had been forgotten in the general confuſion.

28. He raved in agonies of grief, and offered half his fortune to any one who would riſk his life to ſave his child. As he was known to be very rich, ſeveral ladders were inſtantly raiſed by thoſe who wiſhed to obtain the reward; but the violence of the flames drove every one down who attempted it.

29. The unfortunate youth then appeared on the top of the houſe, extending his arms, and calling out for aid. The unhappy father became motionleſs, and remained in a ſtate of inſenſibility. At this critical moment, a man ruſhed through the crowd, and aſcended the talleſt ladder, ſeemingly determined to reſcue the youth, or periſh in the attempt.

30. A ſudden guſt of flame burſting forth, led the people to ſuppoſe he was loſt; but he preſently appeared deſcending the ladder with the child in his arms, without receiving any material injury. A univerſal ſhout attended this noble action, and the father, to his inexpreſſible ſurpriſe, on recovering from his ſwoon, found his child in his arms.

31. After giving vent to the firſt emotions of tenderneſs, he inquired after his generous deliverer, whoſe features were ſo changed by the ſmoke, that they could not be diſtinguiſhed. Franciſco immediately preſented him

with

with a purſe of gold, promiſing the next day to give him the reward he had offered.

32. The ſtranger replied, that he ſhould accept of no reward. Franciſco ſtarted, and thought he knew the voice, when his ſon flew to the arms of his deliverer, and cried out, "It is my dear Hamet! it is my dear Hamet!"

33. The aſtoniſhment and gratitude of the merchant were equally excited; and retiring from the crowd, he took Hamet with him to a friend's houſe. As ſoon as they were alone, Franciſco inquired by what means he had been a ſecond time enſlaved.

34. I will tell you in a few words, ſaid the generous Turk. When I was taken by the Venetian gallies, my father ſhared in my captivity. It was his fate and not my own, which ſo often made me ſhed thoſe tears, which firſt attracted the notice of your amiable ſon.

35. As ſoon as your bounty had ſet me free, I flew to the Chriſtian who had purchaſed my father. I told him, that as I was young and vigorous, and he aged and infirm, I would be his ſlave inſtead of my father.

36. I added too the gold which your bounty had beſtowed on me, and by theſe means I prevailed on the Chriſtian to ſend back my father in that ſhip you had provided for me, without his knowing the cauſe of his freedom. Since that time I have ſtayed here a willing ſlave, and Heaven has been ſo gracious as to put it into my power to ſave the life of that youth, which I value a thouſand times more than my own.

37. The merchant was aſtoniſhed at ſuch an inſtance of gratitude and affection, and preſſed Hamet to accept of the half of his fortune, and to ſettle in Venice for the remainder of his days. Hamet, however, with a noble magnanimity, refuſed the offer, ſaying, he had done no more than what every one ought to do in a ſimilar ſituation.

38. Though Hamet ſeemed to under-rate his paſt ſervices to the merchant, yet the latter could not ſuffer things to paſs in this manner. He again purchaſed his freedom, and fitted a ſhip out on purpoſe to take him back to his own country. At parting, they mutually embraced each other, and, as they thought, took an eternal farewel.

39. After

39. After many years had elapsed, and young Francisco was grown up to manhood, beloved and respected by every one, it so happened that some business made it necessary for him and his father to visit a neighboring city on the coast; and as they supposed a passage by sea would be more expeditious than by land, they embarked in a Venetian vessel, which was bound to that port, and ready to sail.

40. A favorable gale soon wafted them out of sight, and promised them a speedy passage; but, unfortunately for them, before they had proceeded half their voyage, they were met by some Turkish vessels, who, after an obstinate resistance from the Venetians, boarded them, loaded them with irons, and carried them prisoners to Tunis. There they were exposed in the market place in their chains, in order to be sold as slaves.

41. At last, a Turk came to the market, who seemed to be a man of superior rank, and after looking over the prisoners, with an expression of compassion, he fixed his eyes upon young Francisco, and asked the captain what was the price of that young captive.

42. The captain replied, that he would not part with him for less than five hundred pieces of gold. The Turk considered that as a very extraordinary price, since he had seen him sell others, that exceeded him in strength and vigor, for less than a fifth part of that money.

43. That is true, (replied the captain) but he shall either fetch me a price that will repay me the damage he has occasioned me, or he shall labor all the rest of his life at the oar. The Turk asked him, what damage he could have done him more than the rest of the crew.

44. It was he (replied the captain) who animated the Christians to make a desperate resistance, and thereby proved the destruction of many of my bravest seamen. We three times boarded them with a fury that seemed invincible, and each time did that youth attack us with a cool and determined opposition; so that we were obliged to give up the contest, till other ships came to our assistance. I will therefore have that price for him, or I will punish him for life.

45. The

45. The Turk now ſurveyed young Franciſco more attentively than before; and the young man, who had hitherto fixed his eyes in ſullen ſilence on the ground, at length raiſed them up; but he had no ſooner beheld the perſon who was talking to the captain, than, in a loud voice, he uttered the name of Hamet. The Turk, ſtruck with aſtoniſhment, ſurveyed him for a moment, and then caught him in his arms.

46. After a moment's pauſe, the generous Hamet lifted up his hands to heaven, and thanked his God, who had put it in his power to ſhow his gratitude; but words cannot expreſs his feelings, when he found that both father and ſon were ſlaves. Suffice it to ſay, that he inſtantly bought their freedom, and conducted them to his magnificent houſe in the city.

47. They had here full leiſure to diſcourſe on the ſtrange viciſſitudes of fortune, when Hamet told his Venetian friends, that after their generoſity had procured him liberty, he became an officer in the Turkiſh army, and happening to be fortunate in all his enterpriſes, he had been gradually promoted, till he arrived at the dignity of Baſhaw of Tunis.

48. That in this ſituation, he found the greateſt conſolation in alleviating the misfortunes of the Chriſtian priſoners, and always attended the ſales of thoſe unhappy ſlaves, to procure liberty to a certain number of them. And gracious Allah (added he) has this day put it in my power in ſome meaſure to return the duties of gratitude.

49. They continued ſome days with Hamet, who did every thing in his power to amuſe and divert them; but as he found their deſire was to return to their own country, he told them that he would not detain them againſt their wiſhes; and that they ſhould embark the next day in a ſhip bound for Venice, which would be furniſhed with a paſſport to carry them ſafe there.

50. The next day, he diſmiſſed them with every mark of tenderneſs and affection, and ordered a party of his own guards to attend them to the veſſel. They had no ſooner got on board, than they found, to their inexpreſſible ſurpriſe and joy, that they were in the very ſhip in which they had been taken, and that, by the generoſity of Hamet,

not only the ship, but even the whole crew, were redeemed and restored to freedom.

51. Francisco and his son, after a quick passage, arrived in their own country, where they lived beloved and respected, and endeavored to convince every one they knew, how great were the vicissitudes of fortune, and that God never suffers humanity and generosity to go unrewarded, here or hereafter.

THE QUARREL OF BRUTUS AND CASSIUS.

Cassius. THAT you have wrong'd me doth appear in this,
You have condemn'd and noted Lucius Pella,
For taking bribes here of the Sardians;
Wherein my letter (praying on his side,
Because I knew the man) was slighted of.

Brutus. You wrong'd yourself to write in such a case.

Cas. In such a time as this, it is not meet
That every nice offence should bear its comment.

Bru. Yet let me tell you, Cassius, you yourself
Are much condemn'd to have an itching palm,
To sell and mart your offices for gold,
To undeservers.

Cas. I an itching palm!
You know that you are Brutus that speak this,
Or, be assured, this speech were else your last.

Bru. The name of Cassius honors this corruption,
And chastisement doth therefore hide its head.

Cas. Chastisement!

Bru. Remember March, the ides of March remember;
Did not great Julius bleed for justice sake?
What villain touch'd his body, that did stab,
And not for justice? What, shall one of us,
That struck the foremost man of all this world,
But for supporting robbers; shall we now
Contaminate our fingers with these bribes?
And sell the mighty meed of our large honors
For so much trash as may be grasped thus?

I had

I had rather be a dog, and bay the moon,
Than ſuch a Roman.

Caſ. Brutus, bay not me,
I'll not endure it; you forget yourſelf,
To hedge me in; I am a ſoldier, I,
Older in practice, abler than yourſelf
To make conditions.

Bru. Go to; you are not, Caſſius.

Caſ. I am.

Bru. I ſay you are not.

Caſ. Urge me no more, I ſhall forget myſelf—
Have mind upon your health—tempt me no farther.

Bru. Away, ſlight man!

Caſ. Is it poſſible?

Bru. Hear me, for I will ſpeak.
Muſt I give way and room to your raſh choler?
Shall I be frighted when a madman ſtares?

Caſ. Muſt I endure all this?

Bru. All this! aye, more. Fret till your proud heart breaks.
Go tell your ſlaves how choleric you are,
And make your bondmen tremble. Muſt I budge?
Muſt I obſerve you? Muſt I ſtand and crouch
Under your teſty humor? Be aſſured,
You ſhall digeſt the venom of your ſpleen,
Though it do ſplit you; for, from this day forth,
I'll uſe you for my mirth, yea for my laughter,
When you are waſpiſh.

Caſ. Is it come to this?

Bru. You ſay you are a better ſoldier:
Let it appear ſo; make your vaunting true,
And it ſhall pleaſe me well. For my own part,
I ſhall be glad to learn of noble men.

Caſ. You wrong me every way; you wrong me, Brutus;
I ſaid an elder ſoldier, not a better:
Did I ſay better?

Bru. If you did, I care not.

Caſ. When Ceſar liv'd, he durſt not thus have mov'd me.

Bru. Peace, peace, you durſt not ſo have tempted him.

Caſ. I durſt not?

Bru. No.
Caſ. What, durſt not tempt him!
Bru. For your life you durſt not.
Caſ. Do not preſume too much upon my love;
I may do what I ſhall be ſorry for.
Bru. You have done what you *ſhould* be ſorry for.
There is no terror, Caſſius, in your threats;
For I am arm'd ſo ſtrong in honeſty,
That they paſs by me, as the idle wind,
Which I reſpect not. I did ſend to you
For certain ſums of gold, which you deny'd me;
For I can raiſe no money by vile means.
———I had rather coin my heart,
And drop my blood for drachmas, than to wring
From the hard hand of peaſants their vile traſh,
By any indirection. I did ſend
To you for gold to pay my legions,
Which you deny'd me; was that done like Caſſius?
Should I have anſwered Caius Caſſius ſo?
When Marcus Brutus grows ſo covetous,
To lock ſuch raſcal counters from his friends,
Be ready, gods, with all your thunderbolts,
Daſh him to pieces.
Caſ. I deny'd you not.
Bru. You did.
Caſ. I did not; he was but a fool
That brought my anſwer back. Brutus hath riv'd my heart;
A friend ſhould bear a friend's infirmities;
But Brutus makes mine greater than they are.
Bru. I do not. Still you practiſe them on me.
Caſ. You love me not.
Bru. I do not like your faults.
Caſ. A friendly eye could never ſee ſuch faults.
Bru. A flatterer's would not, though they do
Appear as huge as high Olympus.
Caſ. Come, Anthony, and young Octavius, come!
Revenge yourſelves alone on Caſſius;
For Caſſius is a-weary of the world;
Hated by one he loves; brav'd by his brother;
Check'd by a bondman; all his faults obſerv'd;
Set in a note-book, learn'd and conn'd by rote

To

To cast into my teeth. O I could weep
My spirit from my eyes!—There is my dagger,
And here my naked breast! within, a heart
Dearer than Plutus' mine, richer than gold!
If that thou need'st a Roman's, take it forth.
I, that deny'd thee gold, will give my heart:
Strike as thou didst at Cesar; for I know,
When thou didst hate him worst, thou lov'dst him better
Than ever thou lov'dst Cassius.

Bru. Sheathe your dagger;
Be angry when you will, it shall have scope;
Do what you will, dishonor shall be humor.
Oh Cassius, you are yoked with a lamb,
That carries anger, as the flint bears fire;
Which, much enforced, shows a hasty spark,
And straight is cold again.

Cas. Hath Cassius liv'd
To be but mirth and laughter to his Brutus,
When grief and blood ill-temper'd vexeth him?

Bru. When I spoke that, I was ill-tempered too.

Cas. Do you confess so much? give me your hand.

Bru. And my heart too.

Cas. O Brutus!

Bru. What's the matter?

Cas. Have you not love enough to bear with me,
When that rash humor which my mother gave me,
Makes me forgetful?

Bru. Yes, Cassius, and from henceforth,
When you are over-earnest with your Brutus,
He'll think your mother chides, and leave you so.

SPEECH OF DEMOSTHENES TO THE ATHENIANS, CONCERNING THE REGULATION OF THE STATE.

YOU ask, Athenians, "What real advantage have we derived from the speeches of Demosthenes? He rises when he thinks proper; he deafens us with his harangues; he declaims against the degeneracy of present times;

times; he tells us of the virtues of our anceſtors; he tranſports us by his airy extravagance; he puffs up our vanity; and then ſits down."

2. But, could theſe my ſpeeches once gain an effectual influence upon your minds, ſo great would be the advantages conferred upon my country, that, were I to attempt to ſpeak them, they would appear to many as viſionary. Yet ſtill I muſt aſſume the merit of doing ſome ſervice, by accuſtoming you to hear ſalutary truths.

3. And if your counſellors be ſolicitous for any point of moment to their country, let them firſt cure your ears; for they are diſtempered; and this, from the inveterate habit of liſtening to falſehoods, to every thing, rather than your real intereſts.

4. There is no man who dares openly and boldly to declare, in what caſe our conſtitution is ſubverted. But I ſhall declare it. When you, Athenians, become a helpleſs rabble, without conduct, without property, without arms, without order, without unanimity; when neither your general, nor any other perſon, hath the leaſt reſpect for your decrees; when no man dares to inform you of this your condition, to urge the neceſſary reformation, much leſs to exert his effort to effect it; then is your conſtitution ſubverted. And this is now the caſe.

5. But, O my fellow-citizens! a language of a different nature hath poured in upon us; falſe, and highly dangerous to the State. Such is that aſſertion, that in your tribunals is your great ſecurity; that your right of ſuffrage is the real bulwark of the conſtitution. That theſe tribunals are our common reſource in all private conteſts, I acknowledge.

6. But it is by arms we are to ſubdue our enemies; by arms we are to defend our State. It is not by our decrees that we can conquer. To thoſe, on the contrary, who fight our battles with ſucceſs, to theſe we owe the power of decreeing, of tranſacting all our affairs, without control or danger. In arms, then, let us be terrible; in our judicial tranſactions, humane.

7. If it be obſerved, that theſe ſentiments are more elevated than might be expected from my character, the obſervation, I confeſs, is juſt. Whatever is ſaid about a ſtate

of

of such dignity, upon affairs of such importance, should appear more elevated than any character. To your worth should it correspond, not to that of the speaker.

8. And now I shall inform you why none of those, who stand high in your esteem, speak in the same manner. The candidates for office and employment go about soliciting your voices, the slaves of popular favor. To gain the rank of general, is each man's great concern; not to fill this station with true manlike intrepidity.

9. Courage, if he possess it, he deems unnecessary; for, thus he reasons; he has the honor, the renown of this city to support him; he finds himself free from oppression and control; he needs but to amuse you with fair hopes; and thus he secures a kind of inheritance in your emoluments. And he reasons truly.

10. But, do you yourselves once assume the conduct of your own affairs; and then, as you take an equal share of duty, so shall you acquire an equal share of glory. Now, your ministers and public speakers, without one thought of directing you faithfully to your true interest, resign themselves entirely to these generals. Formerly you divided into classes, in order to raise the supplies; now the business of the classes is to gain the management of public affairs.

11. The orator is the leader; the general seconds his attempts; the Three Hundred are the assistants on each side; and all others take their parties, and serve to fill up the several factions. And you see the consequences.

12. This man gains a statue; this amasses a fortune; one or two command the State; while you sit down unconcerned, witnesses of their success; and for an uninterrupted course of ease and indolence, give them up those great and glorious advantages, which really belong to you.

JUDGE HALE'S ADVICE TO HIS CHILDREN.

OBSERVE and mark as well as you may, what is the temper and disposition of those persons, whose speeches you hear, whether they be grave, serious, sober, wise, discreet persons. If they be such, their speeches commonly

commonly are like themſelves, and well deſerve your attention and obſervation.

2. But, if they be light, impertinent, vain, paſſionate perſons, their ſpeech is for the moſt part accordingly; and the beſt advantage that you will gain by their ſpeech, is but thereby to learn their diſpoſitions; to diſcern their failings, and to make yourſelves the more cautious both in your converſation with them, and in your own ſpeech and deportment; for in the unſeemlineſs of their ſpeech you may better diſcern and avoid the like in yourſelves.

3. If any perſon, that you do not very well know to be a perſon of truth, ſobriety, and weight, relate ſtrange ſtories, be not too ready or eaſy to believe them, nor report them after him. And yet, unleſs he be one of your familiar acquaintance, be not too forward to contradict him; or if the neceſſity of the occaſion require you to declare your opinion of what is ſo reported, let it be modeſtly and gently, not too bluntly or coarſely. By this mean, on the one ſide, you will avoid being abuſed by your too much credulity; on the other ſide, you will avoid quarrels and diſtaſte.

4. If any man ſpeak any thing to the diſadvantage or reproach of one that is abſent, be not too ready to believe it; only obſerve and remember it; for it may be it is not true, or it is not all true, or ſome other circumſtances were mingled with it, which might give the buſineſs reported a juſtification, or at leaſt an allay, an extenuation, or a reaſonable excuſe.

5. If any perſon report unto you ſome injury done to you by another, either in words or deeds, do not be over haſty in believing it, nor ſuddenly angry with the perſon ſo accuſed; for it is poſſible it may be falſe or miſtaken; and how unſeemly a thing will it be, when your credulity and paſſion ſhall perchance carry you upon a ſuppoſed injury, to do wrong to him that hath done you none.

6. When a perſon is accuſed or reported to have injured you, before you give yourſelf leave to be angry, think with yourſelf, why ſhould I be angry before I am certain it is true; or if it be true, how can I tell how much I ſhould be angry, till I know the whole matter? Though it may be he hath done me wrong, yet poſſibly it is miſrepreſented, or it was done by miſtake, or it may be he is ſorry

7. I will not be angry till I know there be cauſe, and if there be cauſe, yet I will not be angry till I know the whole cauſe; for till then, if I muſt be angry at all, yet I know not how much to be angry; it may be it is not worth my anger, or if it be, it may be it deſerves but a little. This will keep your mind and carriage upon ſuch occaſions in a due temper and order; and will diſappoint malicious or officious tale-bearers.

8. If a man, whoſe integrity you do not very well know, make you great and extraordinary profeſſions and promiſes, give him as kind thanks as may be, but give not much credit to it. Caſt about with yourſelf what may be the reaſon of his wonderful kindneſs; it is twenty to one but you will find ſomething that he aims at, beſide kindneſs to you.

9. If a man flatter and commend you to your face, or to one that he thinks will tell you of it, it is a thouſand to one, either he hath deceived and abuſed you ſome way, or means to do ſo. Remember the fable of the fox commending the ſinging of the crow, when ſhe had ſomewhat in her mouth that the fox liked.

10. If a perſon be choleric, paſſionate, and give you ill language, remember, firſt, rather to pity him than to be moved into anger and paſſion with him; for moſt certainly that man is in a diſtemper, and diſordered. Obſerve him calmly, and you ſhall ſee in him ſo much perturbation and diſturbance, that you will eaſily believe he is not a pattern to be imitated by you, and therefore return not choler for anger; for you do but put yourſelf into a kind of frenzy becauſe you ſee him ſo.

11. Be ſure you return not railing, reproaching, or reviling for reviling; for it doth but kindle more heat, and you will find ſilence, or at leaſt very gentle words, the moſt exquiſite revenge for reproaches that can be; for either it will cure the diſtemper in the other, and make him ſee and be ſorry for his paſſion, or it will torment him with more perturbation and diſturbance.

12. Some men are excellent in the knowledge of huſbandry, ſome of planting, ſome of gardening, ſome in the mathematics, ſome in one kind, ſome in another; in all your converſation, learn as near as you can wherein the ſkill and excellence of any perſon lies, and put him u

talk of that subject, and observe it and keep it in memory or writing; by this mean you will glean up the worth and excellence of every person you meet with, and at an easy rate put together that which may be for your use upon all occasions.

13. Converse not with a liar or a swearer, or a man of obscene or wanton language; for either he will corrupt you, or at least it will hazard your reputation to be one of the like making. And if it doth neither, yet it will fill your memory with such discourses, that will be troublesome to you in after-time, and the returns of the remembrance of the passages which you long since heard of this nature, will haunt you, when your thoughts should be better employed.

14. Let your speech be true; never speak any thing for a truth which you know or believe to be false. It is a great sin against God who gave you a tongue, to speak your offence against humanity itself; for where there is no truth, there can be no safe society between man and man.

15. As you must be careful not to lie, so you must avoid coming near to it: you must not equivocate, you must not speak that absolutely, which you have but by hearsay or relation: you must not speak that as upon knowledge which you have but by conjecture or opinion only.

16. Let your words be few, especially when your betters, or strangers, or men of experience or understanding, are present; for you do yourself at once two great mischiefs. First, you betray and discover your own weakness and folly. Secondly, you rob yourself of that opportunity which you might otherwise have to gain knowledge, wisdom, and experience, by hearing those whom you silence by your impertinent talking.

17. Be not over earnest, loud, or violent in talking; for it is unseemly; and earnest and loud talking make you overshoot and lose your business. When you should be considering and pondering your thoughts, and how to express them significantly, and to the purpose, you are striving to keep your tongue going, and to silence an opponent, not with reason, but with noise.

18. Be careful not to interrupt another in his talk; hear him out; you will understand him the better, and be able give him the better answer. It may be, if you will give

him leave, he will say something more than you have yet heard, or well understood, or that which you did not expect.

19. Always before you speak, especially where the business is of moment, consider beforehand, weigh the sense of your mind, which you intend to utter; think upon the expressions you intend to use, that they may be significant, pertinent, and inoffensive; and whereas it is the ordinary course of inconsiderate persons to speak their words, and then to think, or not to think till they speak; think first and speak after; if it be in any matter of moment or seriousness.

20. Be sure you give not an ill report to any that you are not sure deserves it. And in most cases, though a man deserve ill, yet you should be sparing to report him so. In some cases indeed you are bound, in honesty and justice, to give that account concerning the demerit or default of a person that he deserves.

21. Avoid scoffing, and bitter and biting jeering, and jesting, especially at the condition, credit, deformity, or natural defects of any person; for these leave a deep impression, and are most apparent injustice; for were you so used, you would take it amiss; and many times such an injury costs a man dear, when he little thinks of it.

22. Be very careful that you give no reproachful, bitter, menacing, or spiteful words to any person; nay not to servants or other persons of an inferior condition. There is no person so mean but that you may stand in need of him in one kind, or at some time or another. Good words make friends, bad words make enemies; it is the best prudence in the world to make as many friends as honestly you can.

23. If there be occasion for you to speak in any company, always be careful, if you speak at all, to speak latest, especially if strangers are in company; for by this mean you will have the advantage of knowing the sense, judgment, temper, and relations of others, which may be a great light and help to you in ordering your speech; and you will better know the inclination of the company, and speak with more advantage and acceptation, and with more security against giving offence.

24. Be careful that you commend not yourselves; it is the most useless thing that can be. You should avoid flattery from others, but especially decline flattering yourselves.

It is a ſign your reputation is ſmall and ſinking, if your own tongues muſt be your flatterers and commenders; and it is a fulſome and unpleaſing thing for others to hear it.

25. Abhor all foul, unclean and obſcene ſpeeches; it is a ſign that the heart is corrupt; and ſuch kind of ſpeeches will make it worſe; it will taint and corrupt yourſelves and thoſe who hear it, and bring diſreputation on thoſe who uſe it.

26. Never uſe any profane ſpeeches, nor make jeſts of ſcripture expreſſions. When you uſe the names of God or Chriſt, or any paſſages or words of the holy ſcripture, uſe them with reverence and ſerioufneſs, and not lightly or ſcurrilouſly, for it is taking the name of God in vain.

27. If you hear any unſeemly expreſſions uſed in religious exerciſes, you muſt be careful to forget and not to publiſh them, or if you at all mention them, let it be with pity and ſorrow, not with deriſion or reproach.

On the Pulpit and Preachers.

THE pulpit, therefore (and I name it, fill'd
With ſolemn awe, that bids me well beware
With what intent I touch that holy thing)
The pulpit (when the ſat'riſt has at laſt,
Strutting and vap'ring in an empty ſchool,
Spent all his force and made no proſelyte)
I ſay the pulpit, in the ſober uſe
Of its legitimate, peculiar powers,
Muſt ſtand acknowledg'd, while the world ſhall ſtand,
The moſt important and effectual guard,
Support and ornament of virtue's cauſe.

2. There ſtands the meſſenger of truth. There ſtands
The legate of the ſkies. His theme divine,
His office ſacred, his credentials clear.
By him, the violated law ſpeaks out
Its thunders, and by him, in ſtrains as ſweet
As angels uſe, the goſpel whiſpers peace.

3. He 'ſtabliſhes the ſtrong, reſtores the weak,
Claims the wanderer, binds the broken heart,

And,

And, arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms
Bright as his own, and trains by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.

4. I venerate the man, whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.

5. But loose in morals, and in manners vain;
In conversation frivolous, in dress
Extreme, at once rapacious and profuse,
Frequent in park, with lady at his side,
Ambling and prattling scandal as he goes;
But rare at home, and never at his books,
Or with his pen, save when he scrawls a card;
Constant at routs, familiar with a round
Of ladyships, a stranger to the poor;
Ambitious of preferment for its gold,
And well prepar'd by ignorance and sloth,
By infidelity and love of th' world,
To make God's work a sinecure; a slave
To his own pleasures, and his patron's pride.

6. From such apostles, O ye mitred heads,
Preserve the church! and lay not careless hands
On sculls that cannot teach, and will not learn.

7. Would I describe a preacher such as Paul,
Were he on earth, would hear, approve and own,
Paul should himself direct me. I would trace
His master strokes, and draw from his design.

8. I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain;
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impress'd
Himself, as conscious of his awful charge;
And anxious, mainly, that the flock he feeds
May feel it too. Affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.

Brutus' Speech on the Death of Cesar.

Romans, Countrymen, and Lovers,

HEAR me, for my cauſe; and be ſilent, that you may hear. Believe me, for mine honor; and have reſpect for mine honor, that you may believe. Cenſure me, in your wiſdom; and awake your ſenſes, that you may the better judge.

2. If there be any in this aſſembly, any dear friend of Ceſar, to him I ſay, that Brutus' love to Ceſar was no leſs than his. If then, that friend demand, why Brutus roſe againſt Ceſar, this is my anſwer; not that I loved Ceſar leſs, but that I loved Rome more.

3. Had you rather Ceſar were living, and die all ſlaves, than that Ceſar were dead, to live all freemen? As Ceſar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honor him; but, as he was ambitious, I ſlew him.

4. There are tears for his love, joy for his fortune, honor for his valor, and death for his ambition. Who's here ſo baſe that he would be a bondman? If any, ſpeak; for him have I offended.

5. Who's here ſo rude, that he would not be a Roman? If any, ſpeak; for him have I offended. Who's here ſo vile, that he will not love his country? If any, ſpeak; for him have I offended. I pauſe for a reply.———

6. None? Then none have I offended. I have done no more to Ceſar, than you ſhould do to Brutus. And as I ſlew my beſt lover for the good of Rome, I reſerve the ſame dagger for myſelf, whenever it ſhall pleaſe my country to need my death.

Juba and Syphax.

Juba. SYPHAX, I joy to meet thee thus alone.
obſerv'd of late thy looks are fall'n,
ſt with gloomy cares and diſcontent; Then

Then tell me, Syphax, I conjure thee, tell me
What are the thoughts that knit thy brow in frowns,
And turn thine eye thus coldly on thy prince?

Syphax. 'Tis not my talent to conceal my thoughts,
Or carry smiles or sunshine in my face,
When discontent sits heavy at my heart:
I have not yet so much of the *Roman* in me.

Jub. Why dost thou cast out such ungenerous terms
Against the lords and sovereigns of the world?
Dost not thou see mankind fall down before them,
And own the force of their superior virtue?
Is there a nation in the wilds of Afric,
Amidst our barren rocks and burning sands,
That does not tremble at the Roman name?

Syph. ——Where is the worth that sets this people up
Above your own Numidia's tawny sons?
Do they with tougher sinews bend the bow?
Or flies the javelin swifter to its mark,
Launch'd from the vigor of a Roman arm?
Who, like our active African, instructs
The fiery steed, and trains him to his hand?
Or guides in troops the embattled elephant,
Laden with war? These, these are arts, my prince,
In which your Zama does not stoop to Rome.

Jub. These all are virtues of a meaner rank,
Perfections that are plac'd in bones and nerves.
A Roman soul is bent on higher views;
To civilize the rude unpolish'd world,
To lay it under the restraint of laws;
To make man mild, and sociable to man;
To cultivate the wild licentious savage
With wisdom, discipline, and liberal arts;
The establishments of life; virtues like these
Make human nature shine, reform the soul,
And break our fierce barbarians into men.

Syph. Patience, just heav'ns!—Excuse an old man's warmth.
What are those wondrous civilizing arts,
This Roman polish, and this smooth behavior,
That render man thus tractable and tame?
Are they not only to disguise our passions,

To set our looks at variance with our thoughts,
To check the starts and sallies of the soul,
And break off all its commerce with the tongue?
In short, to change us into other creatures
Than what our nature and the gods design'd us?

Jub. To strike thee dumb, turn up thy eyes to Cato!
There may'st thou see to what majestic height
The Roman virtues lift up mortal man.
While good, and just, and anxious for his friends,
He's still severely bent against himself:
Renouncing sleep, and rest, and food, and ease,
He strives with thirst and hunger, toil and heat;
And when his fortune sets before him all
The pomp and pleasure that his soul can wish,
His rigid virtue will accept of none.

Syph. Believe me, prince, there's not an African
That traverses our vast Numidian deserts
In quest of prey, and lives upon his bow,
But better practises these boasted virtues.
Coarse are his meals, the fortune of the chase,
Amidst the running stream he slakes his thirst,
Toils all the day, and at the approach of night,
On the first friendly bank he throws him down,
Or rests his head upon a rock till morn;
Then rises fresh, pursues the wonted game;
And if the following day he chance to find
A new repast, or an untasted spring,
Blesses his stars, and thinks it luxury.

Jub. Thy prejudices, Syphax, won't discern
What virtues grow from ignorance and what from choice,
Nor how the hero differs from the brute.
But grant that others could with equal glory
Look down on pleasures and the baits of sense;
Where shall we find the man that bears affliction,
Great and majestic in his griefs, like Cato?
See, with what strength, what steadiness of mind,
He triumphs in the midst of all his sufferings!
How does he rise against a load of woes,
And thank the gods that threw the weight upon him!

Syph. 'Tis pride, rank pride, and haughtiness of soul:
I know the Romans call it stoicism.

Had

Had not your royal father thought so highly
Of Roman virtue and of Cato's cause,
He had not fallen by a slave's hand inglorious;
Nor would his slaughter'd army now have lain
On Afric's sands, disfigured with their wounds,
To gorge the wolves and vultures of Numidia.

Jub. Why dost thou call my sorrows up afresh!
My father's name brings tears into my eyes.

Syph. Oh, that you'd profit by your father's ills!

Jub. What wouldst thou have me do?

Syph. Abandon Cato.

Jub. Syphax, I should be more than twice an orphan
By such a loss.

Syph. Ay, there's the tie that binds you!
You long to call him *father*. Marcia's charms
Work in your heart unseen, and plead for Cato.
No wonder you are deaf to all I say.

Jub. Syphax, your zeal becomes importunate;
I've hitherto permitted it to rave,
And talk at large; but learn to keep it in,
Lest it should take more freedom than I'll give it.

Syph. Sir, your great father never us'd me thus.
Alas, he's dead! but can you e'er forget
The tender sorrows, and the pangs of nature,
The fond embraces, and repeated blessings,
Which you drew from him in your last farewel?
Still must I cherish the dear, sad remembrance,
At once to torture, and to please my soul.
The good old king, at parting, wrung my hand,
(His eyes brimful of tears), then sighing cry'd,
Pr'ythee be careful of my son!——His grief
Swell'd up so high he could not utter more.

Jub. Alas, the story melts away my soul!
The best of fathers! how shall I discharge
The gratitude and duty which I owe him?

Syph. By laying up his counsels in your heart.

Jub. His counsels bade me yield to thy directions:
Then, Syphax, chide me in severest terms;
Vent all thy passion, and I'll stand its shock,
Calm and unruffled as a summer's sea,
When not a breath of wind flies o'er its surface.

Syph. Alas, my prince, I'll guide you to your safety.
Jub. I do believe thou would'st; but tell me how?
Syph. Fly from the fate of Cesar's foes.
Jub. My father scorn'd to do it.
Syph. And therefore dy'd.
Jub. Better to die ten thousand deaths,
Than wound my honor.
Syph. Rather say your love.
Jub. Syphax, I've promis'd to preserve my temper;
Why wilt thou urge me to confess a flame
I long have stifled and would fain conceal?
Syph. Believe me, prince, tho' hard to conquer love,
'Tis easy to divert and break its force.
The glowing dames of Zama's royal court
Have faces flush'd with more exalted charms;
The sun that rolls his chariot o'er their heads
Works up more fire and color in their cheeks?
Were you with these, my prince, you'd soon forget
The pale, unripen'd beauties of the North.
Jub. 'Tis not a set of features, nor complexion,
The tincture of the skin that I admire.
Beauty soon grows familiar to the lover,
Fades in his eyes, and palls upon the sense.
The virtuous Marcia towers above her sex.
See how the lovely maid improves her charms,
With inward greatness, unaffected wisdom,
And sanctity of manners. Cato's soul
Shines out in every thing she acts or speaks,
While winning mildness and attractive smiles
Dwell in her looks, and with becoming grace
Soften the rigor of her father's virtues.
Syph. How does your tongue grow wanton in her praise!

General Wolfe's Address to his Army.

I CONGRATULATE you, my brave countrymen, and fellow soldiers, on the spirit and success with which you have executed this important part of our enterprise.

priſe. The formidable *Heights of Abraham* are now ſurmounted; and the city of Quebec, the object of all our toils, now ſtands in full view before us.

2. A perfidious enemy, who have dared to exaſperate you by their cruelties, but not to oppoſe you on equal ground, are now conſtrained to face you on the open plain, without ramparts or entrenchments to ſhelter them.

3. You know too well the forces which compoſe their army to dread their ſuperior numbers. A few regular troops from Old France, weakened by hunger and ſickneſs, who when freſh were unable to withſtand Britiſh ſoldiers, are their General's chief dependence.

4. Thoſe numerous companies of Canadians, inſolent, mutinous, unſteady and ill diſciplined, have exerciſed his utmoſt ſkill to keep them together to this time; and as ſoon as their irregular ardor is damped by one firm fire, they will inſtantly turn their backs and give you no further trouble but in the purſuit.

5. As for thoſe ſavage tribes of Indians, whoſe horrid yells in the foreſts have ſtruck many a bold heart with affright, terrible as they are with the tomahawk and ſcalping knife to a flying and proſtrate foe, you have experienced how little their ferocity is to be dreaded by reſolute men upon fair and open ground. You can now only conſider them as the juſt objects of a ſevere revenge for the unhappy fate of many ſlaughtered countrymen.

6. This day puts it into your power to terminate the fatigues of a ſiege which has ſo long employed your courage and patience. Poſſeſſed with a full confidence of the certain ſucceſs which Britiſh valor muſt gain over ſuch enemies, I have led you up theſe ſteep and dangerous rocks; only ſolicitous to ſhow you the foe within your reach.

7. The impoſſibility of a retreat makes no difference in the ſituation of men reſolved to conquer or die; and, believe me, my friends, if your conqueſt could be bought with the blood of your General, he would moſt cheerfully reſign a life which he has long devoted to his country.

FOSCARI, THE UNFORTUNATE VENETIAN.

THE moſt affecting inſtance of the odious inflexibility of Venetian courts, appears in the caſe of Foſcari, ſon of the Doge of that name. This young man had, by ſome imprudences, given offence to the Senate, and was, by their orders, confined at Treviſo, when Almor Donato, one of the Council of Ten, was aſſaſſinated, on the 5th of November, 1450, as he entered his own houſe.

2. A reward, in ready money, with pardon for this or any other crime, and a penſion of two hundred ducats, revertible to children, was promiſed to any perſon who would diſcover the planner or perpetrator of this crime. No ſuch diſcovery was made.

3. One of young Foſcari's footmen, named Olivier, had been obſerved loitering near Donato's houſe, on the evening of the murder; he fled from Venice next morning. Theſe, with other circumſtances of leſs importance, created a ſtrong ſuſpicion that Foſcari had engaged this man to commit the murder.

4. Olivier was taken, brought to Venice, put to the torture, and confeſſed nothing; yet the Council of Ten, being prepoſſeſſed with an opinion of their guilt, and imagining that the maſter would have leſs reſolution, uſed him in the ſame cruel manner. The unhappy young man, in the midſt of his agony, continued to aſſert, that he knew nothing of the aſſaſſination.

5. This convinced the court of his firmneſs, but not of his innocence; yet as there was no legal proof of his guilt, they could not ſentence him to death. He was condemned to paſs the reſt of his life in baniſhment, at Canea, in the iſland of Candia.

6. This unfortunate youth bore his exile with more impatience than he had done the rack; he often wrote to his relations and friends, praying them to intercede in his behalf, that the term of his baniſhment might be abridged, and that he might be permitted to return to his family before he died. All his applications were fruitleſs; thoſe

to

to whom he addreſſed himſelf had never interfered favor, for fear of giving offence to the obdurate C or had interfered in vain.

7. After languiſhing five years in exile, having hope of return, through the interpoſition of his own or countrymen, in a fit of deſpair he addreſſed the D Milan, putting him in mind of ſervices which the his father, had rendered him, and begging that he uſe his powerful influence with the ſtate of Venic his ſentence might be recalled.

8. He entruſted his letter to a merchant, goin Canea to Venice, who promiſed to take the firſt o nity of ſending it from thence to the Duke; inſ which, this wretch, as ſoon as he arrived at Venice, ered it to the chiefs of the Council of Ten.

9. This conduct of young Foſcari appeared crim the eyes of thoſe Judges; for by the laws of the re all its ſubjects are expreſsly forbidden claiming the tion of foreign princes, in any thing which relates government of Venice.

10. Foſcari was therefore ordered to be brough Candia, and ſhut up in the State priſon. Then the of the Council of Ten ordered him once more to to the torture, to draw from him the motives which mined him to apply to the Duke of Milan. Such ertion of law is, indeed, the moſt flagrant injuſtice.

11. The miſerable youth declared to the Coun he wrote the letter in the full perſuaſion that the me whoſe character he knew, would betray him, and it to them; the conſequence of which, he foreſaw, be his being ordered back a priſoner to Venice, th means he had in his power of ſeeing his paren friends; a pleaſure for which he had languiſhed, w ſurmountable deſire, for ſome time, and which l willing to purchaſe at the expenſe of any danger o

12. The Judges, little affected with this gene ſtance of filial piety, ordained, that the unhappy man ſhould be carried back to Candia, and there priſoned for a year, and remain baniſhed to that iſl life; with this condition, that if he ſhould make an

applications to foreign powers, his impriſonment ſhould be perpetual. At the ſame time they gave permiſſion, that the Doge and his lady might viſit their unfortunate ſon.

13. The Doge was, at this time, very old; he had been in poſſeſſion of the office above thirty years. Thoſe wretched parents had an interview with their ſon in one of the apartments of the palace; they embraced him with all the tenderneſs which his misfortunes and his filial affection deſerved.

14. The father exhorted him to bear his hard fate with firmneſs. The ſon proteſted, in the moſt moving terms, that this was not in his power; that however others could ſupport the diſmal lonelineſs of a priſon, he could not; that his heart was formed for friendſhip, and the reciprocal endearments of ſocial life; without which, his ſoul ſunk into dejection worſe than death, from which alone he ſhould look for relief, if he ſhould again be confined to the horrors of a priſon; and, melting into tears, he ſunk at his father's feet, imploring him to take compaſſion on a ſon who had ever loved him with the moſt dutiful affection, and who was perfectly innocent of the crime of which he was accuſed.

15. He conjured him by every bond of nature and religion, by the bowels of a father and the mercy of a Redeemer, to uſe his influence with the Council to mitigate their ſentence, that he might be ſaved from the moſt cruel of all deaths, that of expiring under the ſlow tortures of a broken heart, in a horrible baniſhment from every creature he loved. "My ſon," replied the Doge, "ſubmit to the laws of your country, and do not aſk of me what is not in my power to obtain."

16. Having made this effort, he retired to another apartment; and, unable to ſupport any longer the acuteneſs of his feelings, ſunk into a ſtate of inſenſibility, in which condition he remained till ſome time after his ſon had ſailed on his return to Candia.

17. Nobody has preſumed to deſcribe the anguiſh of the wretched mother. Thoſe who are endowed with the moſt exquiſite ſenſibility, and who have experienced diſtreſſes in ſome degree ſimilar, will have the juſteſt idea of what it was.

18. The accumulated misery of those unhappy parents touched the hearts of some of the most powerful Senators, who applied with so much energy for a complete pardon for young Foscari, that they were on the point of obtaining it; when a vessel arrived from Candia, with tidings, that the miserable youth had expired in prison a short time after his return.

19. Some years after this, Nicholas Erizzo, a noble Venetian, being on his death bed, confessed that, bearing a violent resentment against the Senator Donato, he had committed the assassination for which the unhappy family of Foscari had suffered so much.

20. At this time the sorrows of the Doge were at an end; he had existed only a few months after the death of his son. His life had been prolonged, till he beheld his son persecuted to death for an infamous crime; but not till he should see this foul stain washed from his family, and the innocence of his beloved son made manifest to the world.

21. The ways of Heaven never appeared more dark and intricate, than in the incidents and catastrophe of this mournful story. To reconcile the permission of such events to our ideas of infinite power and goodness, however difficult, is a natural attempt in the human mind, and has exercised the ingenuity of philosophers in all ages; while, in the eye of Christians, those seeming perplexities afford an additional proof, that there will be a future state in which the ways of God to man will be fully justified.

PART OF CICERO'S ORATION AGAINST VERRES.

I ASK now, Verres, what you have to advance against this charge? Will you pretend to deny it? Will you pretend that any thing false, that even any thing aggravated is alleged against you?

2. Had any prince, or any state, committed the same outrage against the privilege of Roman citizens, should we not

not think we had sufficient reason for declaring immediate war against them?

3. What punishment, then, ought to be inflicted upon a tyrannical and wicked prætor, who dared, at no greater distance than Sicily, within sight of the Italian coast, to put to the infamous death of crucifixion that unfortunate and innocent citizen, Publius Gavius Cosanus, only for his having asserted his privilege of citizenship, and declared his intention of appealing to the justice of his country against a cruel oppressor, who had unjustly confined him in prison at Syracuse, whence he had just made his escape?

4. The unhappy man, arrested as he was going to embark for his native country, is brought before the wicked prætor. With eyes darting fury, and a countenance distorted with cruelty, he orders the helpless victim of his rage to be stripped, and rods to be brought; accusing him, but without the least shadow of evidence, or even of suspicion, of having come to Sicily as a spy.

5. It was in vain that the unhappy man cried out, "I am a Roman citizen; I have served under [illegible] Pretius, who is now at Panormus, and will attest my innocence." The blood-thirsty prætor, deaf to all he could urge to his own defence, ordered the infamous punishment to be inflicted.

6. Thus, fathers, was an innocent Roman citizen publickly mangled with scourging; whilst the only words he uttered amidst his cruel sufferings were, "I am a Roman citizen!" With these he hoped to defend himself from violence and infamy. But of so little service was this privilege to him, that while he was asserting his citizenship, the order was given for his execution; for his execution upon the cross!

7. O Liberty! O sound, once delightful to every Roman ear! O sacred privilege of Roman citizenship! once sacred! now trampled upon! But what then? Is it come to this? Shall an inferior magistrate, a governor, who holds his power of the Roman people, in a Roman province, within sight of Italy, bind, scourge, torture with fire and red-hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen?

8. Shall

8. Shall neither the cries of innocence expiring in agony, nor the tears of pitying ſpectators, nor the majeſty of the Roman commonwealth, nor the fear of the juſtice of his country, reſtrain the licentious and wanton cruelty of a monſter, who, in confidence of his own riches, ſtrikes at the root of liberty, and ſets mankind at defiance?

9. I conclude with expreſſing my hopes, that your wiſdom and juſtice, fathers, will not, by ſuffering the atrocious and unexampled inſolence of Caius Verres to eſcape the due puniſhment, leave room to apprehend the danger of a total ſubverſion of authority, and introduction of general anarchy and confuſion.

A DIALOGUE BETWEEN A TUTOR AND PUPIL, ON ILL HUMOR.

Tutor. WHY that ſour look and thoſe ſhort ſpeeches, which you gave your companion, my young friend? Nothing gives me more uneaſineſs than to ſee perſons in ill humor and diſpoſed to torment each other. In the flower of their age, and in the very ſeaſon of pleaſure eſpecially, why will they waſte the few days of ſunſhine in diſputing and repining; and only feel their error, when it is too late to repair it? Ill humor embitters every enjoyment, and turns a paradiſe into a place of miſery.

Pupil. How can we poſſibly appear always happy, when we have ſo few happy days? There is ever ſome thorn annexed to the ſweeteſt roſe. A bitter diſappointment; an unſatisfied deſire; an unexpected evil is ever preſent to irritate and ruffle the mind, and deſtroy its peace.

Tutor. Let us preſerve our minds in a diſpoſition to enjoy the good things Heaven ſends us, and we ſhall be able to ſupport the evil, when it comes, with reſignation and compoſure.

Pupil. But we cannot always command our tempers; much depends on the conſtitution; and when the body is in pain, the mind cannot be at eaſe.

Tutor. Allow it to be a natural diſeaſe of the mind, to be diſcompoſed by untoward events; but is there no

remedy for it? May not much be done by prudence and reſolution towards curing it? Ill humor may be compared to ſloth. It is natural to men to be indolent; but if once they get the better of indolence, they exert themſelves with alacrity, and action becomes a real pleaſure.

Pupil. But we are not maſters of ourſelves; our feelings overpower our reaſon, and even make us neglect our intereſt. You may as well adviſe milk not to turn ſour by being expoſed to the ſun, or the ſenſitive plant not to ſhrink from the touch, as the mind of man to be unruffled by croſs accidents, and his appearance to be calm and cheerful, when he ſuffers inſults, injuries or pain.

Tutor. Say not what our ſtrength will effect till we have tried it. Do not the ſick conſult phyſicians, ſubmit to ſcrupulous regimen, and the moſt nauſeous medicines, to recover their health? Why neglect the more pernicious diſorders of the mind? Why not uſe more diligence and care to cure them? What quality is more deſirable than good humor? It adds charms to virtue, and even leſſens the hatefulneſs of vice. It is eſſential to ſocial happineſs; and when we chooſe a companion, whether for an hour or a year, for the journey of a day, or the journey of life, this is a principal requiſite.

Pupil. I acknowledge its excellency. It is valuable in brute animals; it pleaſes even in a domeſtic cat or dog; and good temper is one of the beſt qualities in a horſe, which no beauty of ſhape, color, or eyes can ſupply. How much more amiable is it in a fellow-being! But what methods can you preſcribe for obtaining and preſerving it? Perhaps I may become a proficient if not an adept in this art.

Tutor. Cultivate benevolent diſpoſitions. Accuſtom yourſelf to turn your mind from deformed and painful objects to ſcenes of moral and natural beauty. Think how unreaſonable and cruel is ill humor. Is it not enough that we are without the power to make another happy, but muſt we deprive him of the ſatisfaction, which, if left to himſelf, he is frequently capable of enjoying? It is often mean and contemptible. When a man is in ill humor, why does he not hide it, and bear the burden of it himſelf, without interrupting the pleaſure of others? Becauſe he is conſcious

ſcious of wanting worth, is full of that envious diſcontent which fooliſh vanity produces, and diſlikes to ſee people happy unleſs their happineſs is his own work.

Pupil. Deſpicable meanneſs indeed! What puniſhment does he not deſerve, who, from ſuch motives, uſes his power over a human heart to rob it of that real pleaſure, which it would naturally enjoy!

Tutor. Often by ſuch a cruel tyranny, the peace of a tender and delicate mind is ſo deeply wounded, that every favor, and every poſſible attention afterwards, cannot heal it; domeſtic ſweets are embittered; and moral miſconduct enſues.

Pupil. Henceforth then I will each day inquire what good I can render, and what evil avert from my friends? If, when their minds are tormented by violent paſſion, or overwhelmed in deep diſtreſs, I cannot give them relief, I can at leaſt endeavor not to interrupt them in their pleaſures; and if I cannot augment my own happineſs, I may avoid diminiſhing theirs.

Tutor. A noble reſolution! worthy an ingenuous heart! As every indulgence of paſſion makes a ſecond indulgence more natural, ſo every victory over it makes a ſecond conqueſt more eaſy. By the habitual exerciſe of the gentle and tender affections, you will ſecure to yourſelves pure and permanent pleaſure; you will ſpread joy and cheerfulneſs all around you; and be fitted for the perfect enjoyments of that world, where meekneſs, humanity, and benevolence ſhall have an unceaſing reign.

A SHORT ADDRESS TO PARENTS.

TO you, who are parents, nature itſelf hath given a tender concern for your children's welfare, as your own; and reminds you juſtly, that, as you have brought them into the dangers of life, your buſineſs is to provide that they get well through them.

2. Now, the only proviſion commonly attended to, of wealth and honors, can never produce happineſs, unleſs the mind, on which all depends, be taught to enjoy them pro- In

erly. Fortune, without this, will but lead them to more abandoned sallies of extravagance, and expose them to more public censure.

3. Education then is the great care with which you are entrusted; scarcely more for their sakes than your own. You may be negligent of your son's instruction, but it is on you as well as himself, that his ignorance and contemptibleness will bring both reproach and inconvenience. You may be regardless of his morals; but you may be the person who will at last most severely feel the want of them.

4. You may be indifferent about his religion; but remember, dutifulness to you is one great principle of religion, and all the rest promote such habits as you may bitterly repent (when it is too late) your omission to cultivate in him; and you may live and die miserable on his account, whom timely care would have made your joy and comfort.

5. Therefore, in a case of such moment, let no false shame nor favorite passion prevail over you, but "Give your hearts wholly to the Lord who made you." Lay the foundation of your lives here, on the firm ground of Christian faith; and build upon it whatever is just and good, worthy and noble, till the structure be complete in moral beauty.

6. The world, into which your children are entering, lies in wait for them with variety of temptations. Unfavorable sentiments of religion will soon be suggested to them, and all the snares of luxury, false honor and interest spread in their way, which, with most of their sex, are too successful, and to many, fatal.

7. Happy the few, who in any part of life become sensible of their errors, and with painful resolution tread back the wrong steps which they have taken!

8. But happiest of men is he, who by an even course of right conduct, from the first, as far as human frailty permits, hath at once avoided the miseries of sin, the sorrows of repentance, and the difficulties of virtue; who not only can think of his present state with composure, but reflect on his past behavior with thankful approbation; and look forward with unmixed joy to that important future hour, when he shall appear before God, and humbly offer to him a whole life spent in his service.

A SERIOUS

A SERIOUS ADDRESS FROM A PRECEPTOR TO HIS SCHOLARS.

I AM truly ſenſible of the important truſt repoſed in me, and cannot but feel a ſolicitude to diſcharge it with propriety. I will not ſay that the pecuniary emolument ariſing from it is by any means indifferent to me. No man would ſacrifice his eaſe, and enter into an anxious employment, without a deſire of thoſe rewards which are allotted to induſtry.

2. And it is equitable that he, who is willing to ſtep forward and render himſelf extenſively uſeful to others, ſhould derive ſuch advantages from his exertions, as may render his old age eaſy and reſpected, or provide for the wants of a riſing family.

3. But I muſt declare, on the other hand, that the ſatisfaction ariſing from a conſciouſneſs of performing the duty incumbent on me, and rendering a ſervice equivalent to the recompenſe, ſweetens every labor, and gives additional value to the pecuniary compenſation.

4. You are placed here for two purpoſes; the improvement of the underſtanding, and the formation of virtuous principles for the guidance of your moral conduct. Improvement of the underſtanding is apparently the firſt object in your entrance at ſchool; but it cannot be doubted but that improvement of the heart is really eſteemed by thoſe to whom you are moſt dear, at a higher price than the fineſt accompliſhment of the moſt cultivated intellect.

5. It is your buſineſs to unite theſe eſtimable objects, and to ſuffer your hearts and underſtandings to vie with each other in the purſuit of excellence. The principal purpoſe of my frequent addreſſes is to promote the knowledge and the practice of the Chriſtian religion; and in the performance of this purpoſe, I ſhall of neceſſity be led to recommend the pureſt ſyſtem of morality. Ethics, improved and exalted by the Chriſtian religion, become the guides to real wiſdom and ſolid happineſs, to which they could never attain when taught only in the ſchools of heathen philoſophy.

6. In

6. In the religious part of your education, it is not expected that you should be engaged in the profound disquisitions of theology. The plain doctrines of the religion which you have been taught to profess must be explained to you; but the principal business is to open your hearts for the reception of those sentiments and precepts, which conduce to the direction of your actions in the employment and engagements of your subsequent life.

7. In the first place, I must then remind you of the necessity of reading the Scriptures; that is, of drinking the sacred waters at the fountain. But to read the Scriptures to advantage, judgment is necessary; and as judgment at your age is not mature, you must seek and follow the directions of your instructors.

8. At your age, the plainest and most perspicuous passages will best deserve and reward your attention. The historical parts of the Old Testament will entertain you, if you consider them only in a classical view, as valuable passages of ancient history; but I chiefly refer you to the books which more immediately conduce to moral instruction.

9. If you read the Old Testament with a taste for its beauties, you will accomplish two important purposes at the same time. You will acquire a knowledge of the Holy Bible, which is your duty; and you will improve your taste and judgment, which is your business as students in the course of a polite education.

10. The New Testament requires the peculiar attention of every one who professes himself a Christian. But here also judgment is necessary to direct the student in the mode of his study. To one who has not the requisite share of introductory knowledge, the Gospel will appear to contain many difficulties.

11. As you cannot yet engage in theological studies, I must recommend it to you to take up the Testament with that humility which becomes all human creatures, but more particularly persons so young as you are, and so destitute of all that knowledge which can enable you to form a decisive opinion in divinity.

12. You will do right to pay particular attention to the sermon on the mount, and to that admirable epitome of all moral

moral philosophy, the rule of doing to others as we wish them to do to us. If you pay due obedience to this precept, you will never hesitate in determining what part you shall act whenever difficulties occur.

13. It will however be proper that you should at an early age familiarize to your mind the language of the Scriptures, in all their parts, though you should not be able fully to comprehend them. You will thus treasure up many useful passages in your memory, which, on many occasions in the course of your lives, may be useful.

14. A very early acquaintance with the words of the Old and New Testament, even before any adequate ideas of their meaning have been obtained, has been found useful in subsequent life to the professed divine.

15. And here I cannot but animadvert on the prevalent neglect of the Holy Scriptures; a neglect which too plainly indicates a faint belief in the doctrines which they contain, and which ought to animate every parent and instructor in the business of infusing religious sentiments and a reverence for the Scriptures, while the mind is most susceptible of deep impressions.

16. You, who constitute a part of the rising generation, will exert yourselves in removing an evil which menaces the ruin of the national morals and prosperity. They, indeed, who are capable of a sentiment so enlarged as this, exhibit a greatness of mind, which is the more honorable to them as it is uncommon at their age.

17. In the religious part of your education, it would be a disgraceful omission to neglect the catechism. I recommend it to you as a useful, though humble guide, and wish to warn you against that pride of heart which induces some persons to slight it, and from that spirit of censoriousness, which causes in others a dislike of all that contradicts their own particular persuasion.

18. Make it a rule, never to be violated, to pray night and morning. It is indeed true that in this, and other schools, it is usual to begin and end the exercises of the day with prayer; but I am sorry to say, that this is considered as a mere formality. You will attend to this duty, and you will also remember, when lying down on your pillow, and

19. You will in vain expect success in your studies, unless you implore a blessing on them from Heaven; or if you should be permitted by Providence to make a proficiency in knowledge for the sake of others, you will not derive from your acquisition that degree of happiness which you would otherwise enjoy. You must ask the Giver of every good gift for that most valuable gift of literary improvement.

20. You are apt at your age to be thoughtless. You enjoy health and spirits. You are strangers to the cares of the world. Cheerfulness indeed becomes you; but let me prevail with you, when I entreat you to consider the value of time, and the importance of making a good use of it.

21. Consider your parents. Form an idea of the anxiety which they feel on your account. You must have observed how eagerly they wish for your improvement. They feel a laudable ambition, which prompts them to desire that you may arrive at eminence in whatever profession or employment you may hereafter be engaged by Providence.

22. To them it would be a painful [illegible] you contemptible and unsuccessful. But nothing [illegible] you from contempt, or insure your success [illegible] real merit, or the qualities of a good disp[illegible] a competent share of human learning [illegible].

23. Your parents do all in their p[illegible] improvement; but after all, they cannot [illegible] it remains with yourselves to give efficacy [illegible] success to their endeavors. The mind is not [illegible] vessel, into which may be poured any quantity of whatever the possessor chooses to infuse. It is rather like a plant, which, by the operation of its own internal powers, imbibes the nutriment afforded by the earth.

24. But, not to dwell on similies, it is certain that your instructors can serve you only in conjunction with your own efforts. Let me then entreat you to exert yourselves, if you have any regard for your [illegible] interests so essentially depends on your conduct; if you have any regard for your own honor, success, and [illegible]

12. [illegible] you hope to be useful and respected in society, and [illegible] future state.

sermon on the

[illegible] N I S.

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